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The Methodist Woman

SEPTEMBER 1956

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The Methodist Woman

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Woman's Division of Christian Service
Board of Missions of The Methodist Church

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Volume 17 **SEPTEMBER, 1956** **Number 1**

PAGE

To Commit Myself . . . A Meditation for Personal Use on the First Quadrennial Goal, by *Maude White Hardie* 3
Common Denominator in Southeast Asia, by *Doris Hess* 4
World Federation of Methodist Women—Christian Social Relations in the Philippines, by *Maxima I. Pamintuan* 6
Picture of a Community Center, by *Mabel Garrett Wagner* 8
The New Holding, by *Frances Nall* 10
They That Hunger for the Dignity of Man (Playlet), by *Mrs. Sydney Smith* 11
To Serve Humanity, by *Mrs. John M. Pearson* 14
We Are Your Methodist Deaconess Home—A Choral Reading, by *Hazel M. Horner* 16
Missionary Briefs—Week of Prayer, Foreign Projects, 1941-1955 17
Circle Program, by *Vivian Weeks Dudley* 26
Books Received 38

Lines of Work . . .

Christian Social Relations—Code of Fair Campaign Practices 21
United Nations Day, 1956—Something Added 22
Spiritual Life Cultivation 25
Organization and Promotion—Welcome, Local Church Activities 27
Tarnished Idealism, by *Cyrus R. Pangborn* 28
Wesleyan Service Guild—Special Interests 31
Missionary Education—Southeast Asia, Suggestions for Teaching Course, by *Dorothy Farmer* 32
Student Work—The Secretary of Student Work in the Local Society, by *Mrs. O. D. Thomas* 33
Youth Work—Around the Calendar, by *Helen L. Johnson* and *May L. Titus* 34
Children's Work—Missionary Education, 1956-57 36
Literature and Publications—Attention—Hold That Line 38
Financial Report 40

COVER:

A Burmese mother and her baby. Photograph by Leon Kofod, Woodmere, New York. A good picture to use with the study of Southeast Asia.

All signed articles reflect the views of the author only and not necessarily the editorial policy of The Methodist Woman.

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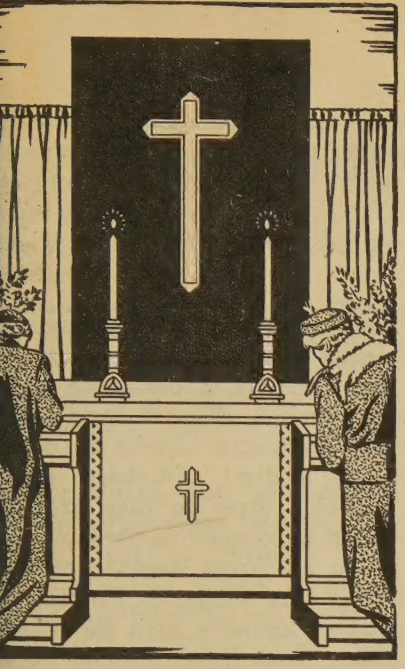

To Commit Myself . . .

A MEDITATION FOR PERSONAL USE ON THE FIRST QUADRENNIAL GOAL

By MAUDE WHITE HARDIE

THE first of the new goals for the quadrennium is a personal one. It calls to every woman the Woman's Society and Wesyan Service Guild *to commit herlf to the spirit and principles of hrist for the whole world.*

Nobody else can do this for us; nd the spirit of dedication of the hole group cannot be complete ntil each of us has thoughtfully nd prayerfully made this commitent.

Shall we look at it—each one by erself, in a period of meditation—nd see what it involves? No two us will have just the same anvers, for no two of us are exactly e same sort of people. Nor are ny two situations identical. So, is matter of commitment is a pernal one between God and me. . . .

Just what does "commitment" mean to me?

It is an act of pledging or bindg. I cannot see the end from the eginning, which is the reason some eople shrink from any sort of edge. But "I know whom I have elieved." For my own life, comitment to Christ is the one anver; and what I rate as the highest good for myself is what I covet r everyone else in the world.

Just what do I mean when I say "the spirit and principles of Christ"?

There is no easy answer. I listen wise words from dedicated men and women. I read books of profound spiritual insight. All these help. Yet they are, after all, secondary sources; and like Bernard of Clairvaux, "I turn unfilled" to Him again, to study the words recorded as coming from Jesus' own lips, and to try however imperfectly to live myself into the spirit of His principles.

As I read His words—and here a red-letter Testament, lifting up the words of Jesus, is of help—I recognize that it was principles, not laws, that Jesus set before His followers. *Laws* may become outmoded with the times, but *principles* endure. It is thus that we find Him—"Jesus Christ, the same yesterday, and today, and forever."

It is one thing, though, to know what His spirit and His principles are: it is another, to obtain them for myself. Too much introspection is unwholesome, but I am startled to find, as I search my own spirit and motive, how often and how deeply they are tinged with something far removed from the spirit of Christ. Marking this difference, I recognize my reluctance, too, to rid myself of the unworthy and make my commitment full. Everyday living is the hardest place in which to practice the principles of Christ. My neighbor, as symbolized in the story of the Good Samaritan, is an appealing ideal. My neighbor, as realized in the person whose radio blares at midnight and whose children cavort at midday across my newly seeded lawn, is something else again.

3. *Does my own life glow with the joy of discovering Christ?*

Otherwise it is a sorry business to try to communicate this joy to others. "Discover" is an exciting word: "to obtain for the first time, sight or knowledge of, as of a thing existing already, but not perceived or known." (*Webster*) If our joy in discovery is to be a constant experience, it must be a continuing, an ever-new experience. We cannot stop the presses—hold everything—at the moment when we first discover Christ, and expect the joy to continue undimmed. But we can make our commitment growing and constant, and find that the joy of discovery grows with it. If this truly happens, communication of this joy will be spontaneous and no problem.

4. *For the whole world*

Even for our little minds and spirits there can be no lesser limit. Sometimes I find myself thinking, for example in regard to the Woman's Society of Christian Service, how smoothly things would function if it were possible to eliminate Mrs. X. Yet at once the experience of years tells me that, if Mrs. X were not with us, some other problem personality would come to the fore; that the answer lies not through excluding, but through including and understanding and adjusting to one another. It should be thus with the world in which we live—examining our attitudes, guarding our criticisms, seeking for the fullness of truth in understanding why other peoples are as they are. It is for this whole world that I covet the spirit and principles of Christ—even as, humbly, for myself. . . .

And so—

Through deeper study,
Through personal search,
Through daily practice,
Through joyous continuance and communication,

I commit myself to the spirit and principles of Christ for the whole world.

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1956/57

Common Denominator IN SOUTHEAST ASIA

By DORIS HESS

WHEN Methodist delegates from the churches of Southeast Asia met in an interfield consultation at Bangkok, Thailand, last March, the three-day sessions were underscored with the significant phrase: "our common denominator." At closing, the twenty-six representatives of churches across Burma, Malaya, Sarawak, Taiwan, Hong Kong, and the Philippines had found not one but several denominators linking them together in a new strategy of Christian outreach.

The core of the proposed new strategy calls for a witnessing and serving church through the denominator of "a Southeast Asia regional missionary project." It gives opportunity to "Asian Christians who intimately understand Asia to lead Asians, though they sorely need help from Christians elsewhere," and points to the outgrowth of an earlier period when these countries were chiefly missions of the church at large.

The cooperative missionary project is to center in the development and expansion of the Iban work in Sarawak, Borneo. The sharing of responsibility and leadership is to be channeled through the local Provisional Annual Conference after consideration by the Central and Annual Conferences and agencies of the church such as the Woman's Society of Christian Service, the Methodist Men, the Methodist Youth Fellowship, and the Young Adult Fellowship in all of the countries of Southeast Asia.

With the development of missions beyond their immediate boundaries, the Asian group proposes to further unite common interests in a movement calling for "an exchange of personnel among the churches affiliated or related to The Methodist Church in educational, medical, and church work." The plan gives to each area the charge to consider its need and then invite aid from another country. Under this suggestion Burma may request teachers from the Philippines; Honk Kong, a social worker from Malaya, or the Andaman Islands, a Tamil pastor from Malaya.

Meetings of regional and international ecumenical bodies, held at Bangkok a week before the Methodist consultation, gave impetus to discussion on the church's affiliation with interdenominational organizations. The two proposals stating regional feeling were for "continued cooperation in all ecumenical counsels and undertakings in which our general Methodist Church has a share," and a recommendation for study and full participation in a proposed conference in Asia in 1957 under the call of the International Missionary Council and the World Council of Churches.

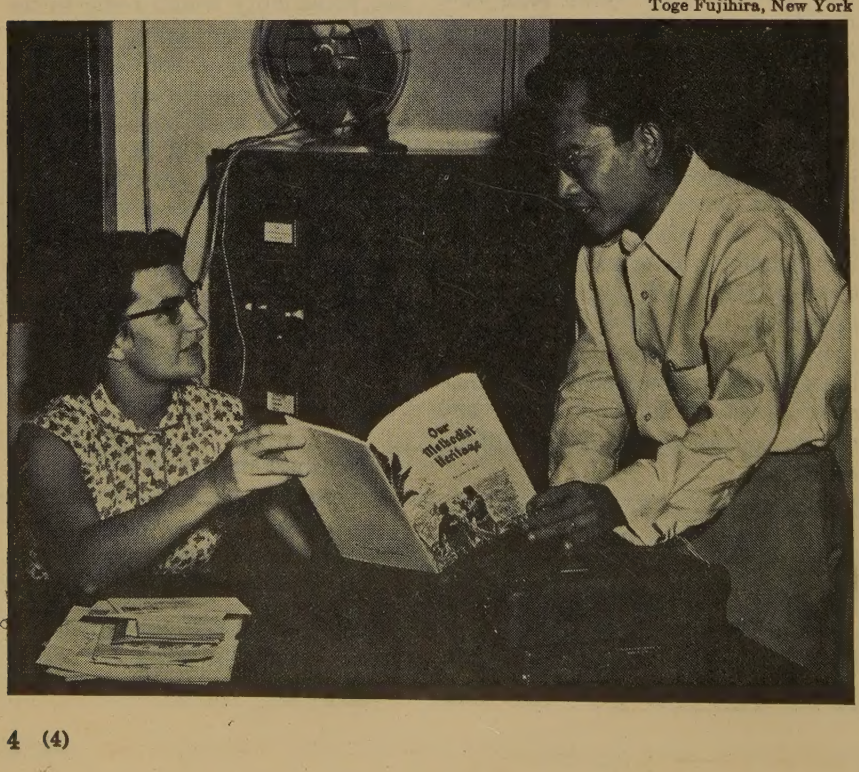
The Asian Methodists recognized themselves as a fully established church, composed of self-directing units within the framework of connectional Methodism. Therefore in consultation they lifted mutual problems to gain understanding for a future program which also would benefit their service within the local church. Excerpts from a report citing factors of common background bring out the following:

Revolutionary atmosphere: Methodism lives in the midst of social, political, cultural, economic and even religious revolutions. It is challenged by resurgent religions of long-time loyalties.

Educational hunger: Masses in all of our countries clamor for edu

Miss Doris Hess, Woman's Division missionary, discusses illustrations for a booklet with the artist at the Methodist Literature Office, Manila, Philippines. Miss Hess is now home on furlough.

Toge Fujihira, New York



cation. They are restive for personal freedom and liberty. They live in unrest. Migrations by hundreds of thousands and even millions in various places have further loosened old ties.

Minority group: In this region the church is a small minority, struggling for the rights of a minority whose faith and way of life are a challenge to many in the majority.

Agricultural and underdeveloped environment: It is an agricultural, rural environment which is changing and seeking to change rapidly for industrial development. Masses are wretchedly poor. The handicap of illiteracy abounds.

Political and social responsibility: The church has a contribution to make to people who struggle in the fields of politics, economics, education, social relationships, and the earning of a livelihood. The church must express itself in social service.

Spiritual vacuum: A spiritual vacuum is developing from the recognized inadequacy of old faiths by which to live.

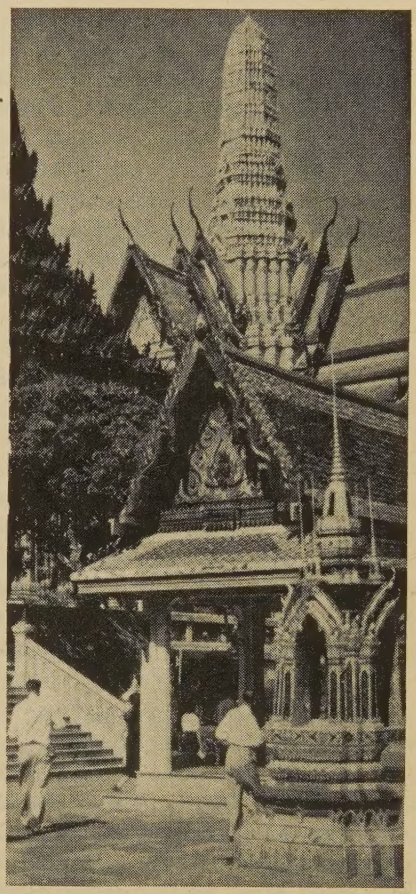
Regional strategy: Our church needs regional strategy guided by self-consciousness, self-direction, and self-help. It must greatly increase its contribution to the evangelization of people in its local communities, and also witness to people everywhere by the apostolic pattern.

Against this background the churches lifted up evangelism, with all that means, as "our chief undertaking." In the emphasis of responsibility to enrolled Christians, the consulting body pointed to the deep concern for training pastors, volunteer lay men and women, and to the recruitment of full-time church workers. Common insight was gained in the pooling of educational resources available in the several countries.

The development of strategy for Southeast Asia as church and mission-sending group was related to the Board of Missions and its agencies by the two Southeast Asia secretaries, Dr. Clara M. French of the Woman's Division of Christian Service, and the Rev. Tracey K. Jones of the Division of World Missions. In other reports on missionaries, the Methodist leaders suggested that personnel from overseas continue to take into account the rising tide of nationalism, the aspiration of Asian leaders for leadership, and the growing potential of able persons within the region for places of leadership.

The participating churches are expected to return their findings to the Central and Annual Conferences in the coming year. Only these agencies of the church can implement the Bangkok findings in cooperation with the Board of Missions. If they so desire at a later date, the conferences can request also the organization of a Methodist interfield group for Southeast Asia.

Bangkok is a city of temples and pagodas. Many tourists claim that it is the most fascinating city in the world.



Delegates from Methodist churches in Southeast Asia at the interfield consultation in Bangkok, Thailand. Several well-known persons are easily recognized in the group, including Miss Clara M. French, first woman on the left in the front row, and Rev. Tracey K. Jones, the first man on the left in the back row.

Christian Social Relations in the Philippines

By MAXIMA I. PAMINTUAN

ON OUR country, the present administration under President Magsaysay has concentrated on a great effort to promote the interest of the common man long considered neglected and forgotten. We have 1,200 municipalities in the provinces. Seventy-five per cent of our people live in the *barrios*. The dominant desire of the present administration is to spread ideas on rural education, rural development, rural enlightenment, and rural activities of every kind among the *barrio* people. (A *barrio* is a village in the rural areas.)

It is gratifying that the government and the church are aware of the needs in the rural areas and that both are trying hard to improve conditions. We now have several agricultural missionaries assigned to various areas in the Philippines.

In accord with this program, we feel that the Woman's Society of Christian Service should join hands with the government to accomplish this great task. So every year, just after the annual conference, the officers of the conference Woman's Society go to the different districts and remote *barrios* to hold leadership training institutes and to help organize new societies.

Our concern is for the entire life of our women in the church and in the community—not only to enrich their lives spiritually, but also to improve their living conditions, especially those who live in rural areas. This is done by teaching them how to make their homes and surroundings clean and beautiful, how to dispose of their garbage properly, and how to construct sanitary privies. We feel that our people in the *barrios* need proper education in these matters. They are given much emphasis during leadership institutes. The Bureau of Health in Manila supplies us with pamphlets on "Sanitation and Health" and "How to Construct a Sanitary Privy." We distribute these pamphlets to our women wherever we go.

Emphasis is laid also in making every home self-sufficient as far as food is concerned by encouraging such projects as vegetable and fruit gardens, poultry, piggery, and backyard fishponds. These projects, especially in rural areas, will provide food all the year round and reduce living costs. And it will also increase the family income and the church fund.

The relation of food to health and the basic six foods also were taught to the women to help and guide them in preparing everyday balanced meals. Through the Institute of Nutrition, I obtained free copies of *Essential Foods for Family Health* and distributed them with the hope that they would be studied and taught to our people in all local churches.

Teaching illiterates to read and write in the communities by adapting the Laubach System is still our project this year.

It is interesting to note that since the Woman's Society of Christian Service was organized in the Methodist Church of the Philippines just after the last war, our church women have taken a more active part in the different activities of their local churches and communities. They take an interest in controversial issues of the day, such as religious instruction in the public schools and banning of the film *Martin Luther*. Many of our women were among those who marched to Malacañang Palace last year to see the President and to reiterate once more their stand on th separation of the church and th state.

Another controversial issue wa the Senate Bill No. 438 sponsore by Dr. Jose P. Laurel. This is be ter known as "An act to make *No Me Tangere* and *El Filibusterism* compulsory reading matter in a public and private schools and co leges." Rizal is our national her His life and writings are sources o inspiration and lessons in love o country. His two books breathe th great longing and fervent desire o a Filipino's soul for liberation fro the oppressor's yoke. If read b the people, these books will serve t strengthen national feeling an unity. The Catholic hierarchy op posed this bill on the belief that th two books mentioned contain pas sages against Catholic dogma an principles. On the other hand, we i the minority sent letters, telegram and resolutions endorsing this bil

We also write letters of apprecia tion to any official who renders ex emplary service to the community We join drives against indecent an unworthy literature and fight socia evils such as gambling, drinkin cockfighting, prostitution, gangste ism, and juvenile delinquency.

It is a great joy to see our wome help in the building and beautifica tion of churches; furnishing of pa sonages; giving help to Methodi institutions; sending help to po widows and orphans in Korea; gi ing relief to fire and typhoon vi tims in Northern Luzon, Mindana and Vietnam; sending gifts to C lion and Tala Leprosaria, and th Abiertas House of Friendship (f unmarried mothers); and providin scholarships to students at Harr Memorial School. We send lo gifts to Miss Filomena Nativida

Leon V. Kofod, Woodmere, N. Y.

Woman's Society of Christian Service officers of Singapore District hold a meeting in a private home. The Chinese president is at the extreme right. Chinese, Tamil, and Wesley churches are represented.

our missionary in Okinawa.

The rich and varied program of activities of the Department of Christian Social Relations and Local Church Activities offers every member of the Woman's Society an opportunity for service in building God's kingdom.

NEWS ITEMS

From India

We are thankful to God for Methodism, and for the part women have had in it. This year we shall be celebrating the hundredth anniversary of Methodism in India. This centenary celebration will be held in October, 1956, at Lucknow. We are preparing and are looking forward to it prayerfully. We feel sure it will be a time of revival. We wish you all could be here but if you are not present in person, we hope you will be praying for us.

Our goals for the centenary year are as follows:

1. To give a scholarship to a needy boy or girl.

2. To support a village preacher or teacher.

3. To support a village health worker or his work.

4. To give medical aid to some needy family in our town.

5. To make special efforts for raising more money for the delegates going to the Centenary.

6. To write a history of our conference Woman's Society of Christian Service.

7. To prepare exhibits for the Centenary Exhibition.

8. To prepare a drama for the Centenary depicting the work of the women through these hundred years.

From Belgium

Our Woman's Society of Christian Service is very active. There are ten groups with a membership of 151. Though our Society is small, the activities are numerous. The groups all meet at least once a month, but several meet every week. There is a religious program sometimes taken out of the *Program Book,* "To the End of the Earth," which kind friends in the United States send to me every year. Sometimes it is a Bible study or some item about our local needs.

A part of our work is to help our local church by preparing Christmas programs and presents, visiting, organizing fancy fairs and other parties to raise money for social Christian work.

A high point for our Societies is the World Day of Prayer. Each year we feel more the beauty and the blessings which such a day means, when all Christian women on the earth pray in common, reading the same liturgy and praying for the same purposes. One of our joys is that, in many places, we meet with the women of other denominations. We feel the communion which unites us in Christ Jesus. Though we do not speak the same language, do not live in the same way, are not all of the same race, the Spirit binds us through prayer, and distances disappear. We are one in Jesus Christ.

The big event of each year is our General Rally Day. These days are bilingual as we speak two languages in Belgium—French and Flemish. Our recent rally was a great day of communion and friendship as well as instruction, educational problems being stressed.

Besides the local groups we have a National Woman's Society which is a member of the World Federation of Methodist Women. We have had the privilege of sending a delegate to the assembly at Lake Junaluska.

The women's work is of great importance in the church. We must by all means develop this work and increase our membership, so that many more women may receive the blessings of this great world-wide association.

Lake Junaluska, North Carolina

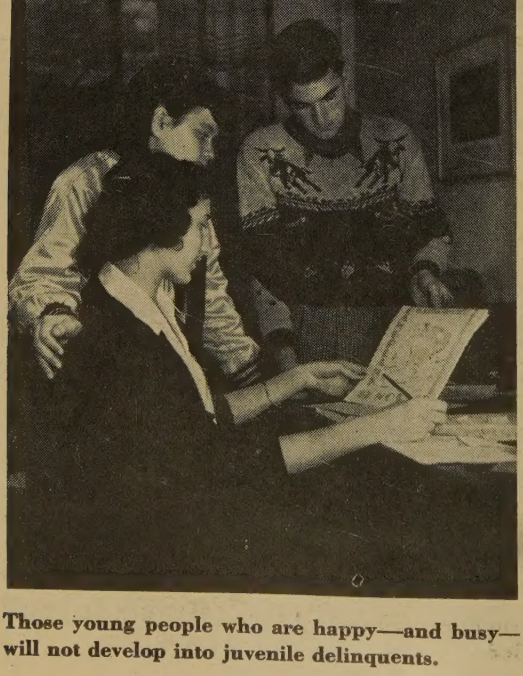
"Methodist Women in a Changing World" was the theme of the third assembly of the World Federation of Methodist Women which met at Lake Junaluska, North Carolina, August 27-31. A report of this meeting will appear in the December issue. The new plan of organization upon which the assembly took action was printed on page 33 of the July-August issue.

Picture of a Community Center

By MABEL GARRETT WAGNER

Gordon N. Converse, *The Christian Science Monitor*

Children of working mothers may come to kindergarten, nursery school, and day care centers in communities where needed.



Those young people who are happy—and busy—will not develop into juvenile delinquents.

A part of the Home Missions program—that of settlement houses and community centers—is dedicated to working with children and youth and neighborhood families. Interest in their physical, economic, social and spiritual welfare is expressed through the various activities illustrated.

A community center is not a home. Children do not eat and sleep there. The approach is different. They come after school for recreation, fun, and constructive group activities. Teen-agers and adults also come for leisure-time clubs.

Nowadays we realize our community centers cannot do everything. But board and staff can discover the more pressing needs. To meet these needs they can accept responsibility within staff and budget limitations. Beyond this, they can cooperate with other agencies. Thus our centers have an ever-broadening influence in helping to bring in Christ's Kingdom on earth.

Lewis McLain, Key West, Florida

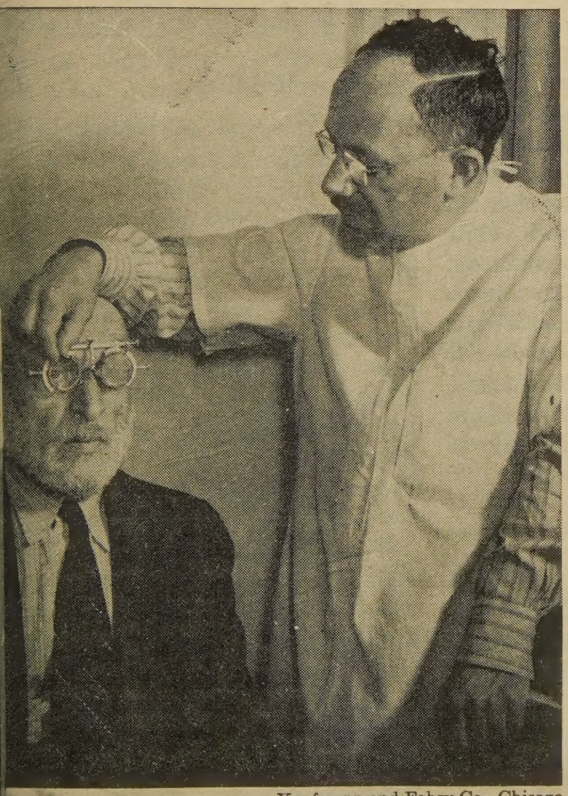
Interest groups provide fun in learning arts and crafts, weaving, ceramics, and music.

Bible stories have great appeal.

Courier-Journal and Louisville Times

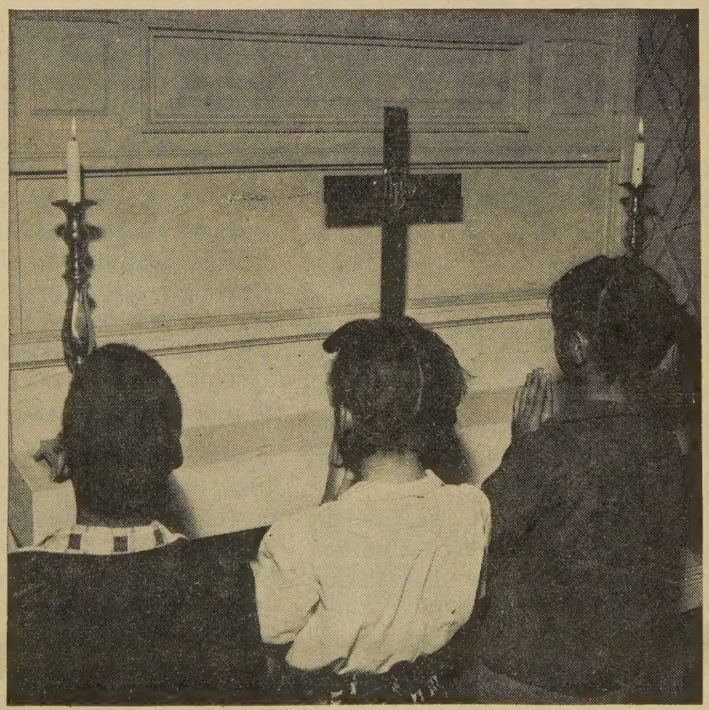
The city is no longer crowded and lonesome when one belongs to a friendship group where wholesome interests are developed.

Our centers can lift up the religious meaning of Christmas above the commercial.



Kaufmann and Fabry Co., Chicago

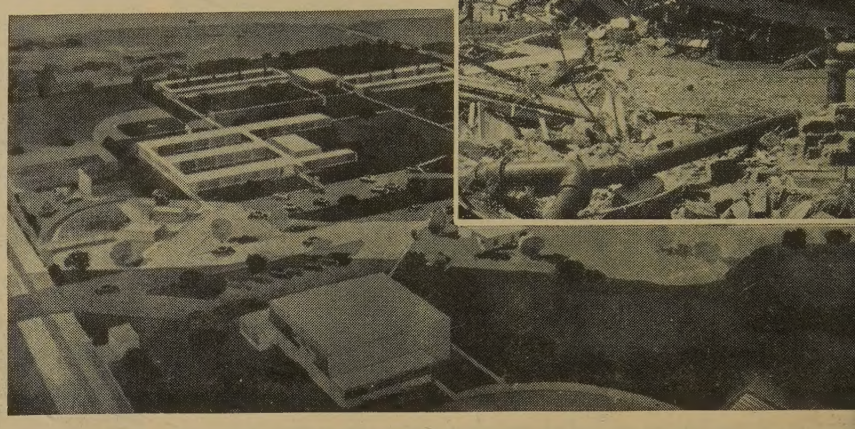
community center is in the neighborhood to serve. clinics or other special services are needed, we try provide them.



All possible opportunities are provided for each child to develop his own faith in God.

The New Holding

By FRANCES NALL



Above: **Holding Institute after the 1954 flood.**
Below: **Dream of what Holding Institute will be. The 1956 Week of Pray offerings will help to make this dream come true.**

MANY a small boy wishes, as he hears the fire truck race by, that his schoolhouse were on fire. That wasn't what happened at Holding Institute in Laredo, Texas. Nor was that the reaction of the three hundred boys and girls, when they heard that their school—all nine buildings—had floated down the Rio Grande.

It was a matter of too much, too soon! Too much water—63 feet of it—had come down the river before the proposed dams were completed. Luckily and unluckily it was vacation time in 1954. Lucky that most of the boys and girls were at their homes or visiting friends. Unlucky that only ten big boys who could help save clothes, books, and equipment had remained at school for the vacation. They worked frantically as the Rio Grande rose steadily and rapidly to its greatest known height. No lives were lost, but the buildings and equipment were a total loss except what a few teachers and ten boys could save.

What to Do Next?

"Why can't these pupils be transferred immediately to the public school?" many asked.

Back came the reply, "A third of the boys and girls come from Mexico, so they are not eligible."

Another third are orphans, or are from broken homes, so that the only home they have is Holding Institute. "Where will they live? Who will look after them if they enroll in the public school?"

The remainder of the student body comes from among the million Spanish-speaking Americans living in the Southwest. Many of these pupils do not know English, so entrance in the public school would be difficult. A few can transfer to the public school, but the parents prefer Holding Institute because of the fine religious atmosphere and the training in Christian citizenship.

"What shall we do now?" was the question on everyone's lips. Immediately the junior college in Laredo offered two rooms for classes.

It was decided to appoint Mr. Victor Cruz-Aedo as superintendent. He had been a teacher at Holding Institute for eight years. Mr. Cruz-Aedo, an orphan from Mexico, was reared in the Methodist Orphanage at Waco, Texas, and was educated in our Methodist schools. With two English teachers, Holding Institute opened its doors in borrowed rooms in the fall of 1954 with fifty-two students.

Where Did They Live?

After the threatening floods of 1948, the Woman's Division had purchased sixty-three acres of rolling farm land high above the Rio Grande north of Laredo. They had dreamed of moving the school to higher ground, but the flood of 1954 came with too much, too soon.

On this farm were two small houses. Into the smaller moved Mr. and Mrs. Cruz-Aedo and their children. Into the other were packe eighteen boys and their counselo Thus the new Holding was starte

The New Holding

From the over and above givi in the Woman's Societies across t country and in response to the sp cial appeal, a new one-story buil ing was erected by October, 195 It is called the Cafetorium, a wo coined to cover everything. houses the cafeteria, the audit rium, classrooms, lounges, a offices. With the opening of th building, 107 pupils were admitte Most of them commute from the homes in nearby Laredo. There a waiting list of 143 boys and gir

These 143 youngsters have wait until there is a dormitor These needy ones from across t border want a Christian educatio these boys and girls from brok homes need a place to live; the youth from the rural areas need opportunity to learn English and know the American way of life.

Because of this situation Holdi Institute was chosen for our We of Prayer offering in 1956.

They That Hunger for the Dignity of Man

By MRS. SYDNEY SMITH

cene: ***Lectern or table at stage right front. Altar with white cross, candles, and flowers at back rear center. One white unlit candle in front of and lower than the cross.***

haracters:

Methodist Woman
Modern Disciple
African Mother and Baby
Two Women from India
Japanese Woman, Korean Woman, Southeast Asian Woman, European Woman, Indian from South America, Indian American, and Negro American

lusic (*incidental*): *Small choir and pianist.*

ostuming: Modern Disciple *should wear a long robe or gown; the women should wear the dress of their particular country.*

METHODIST WOMAN (*enter stage ight front*): I stand before you toight—a church woman, a Methdist woman, a mother, a worker in ıy church and community, a memer of the Woman's Society of hristian Service—an officer and eader. I constantly search for the ruth and the light of understandıg and knowledge, that I may live ı His Way and fulfill my obligaions as a Christian. I would be a ollower of Jesus. I would be His isciple.

It has been said that a woman of od is one who associates herself ith Christ; who sets herself to folw Him; and so finds life and so nds God. I daily try to do this but here are times when I am confused nd perplexed. I am cognizant of nany things, yet to truly be a disiple I need greater vision. It is not asy to be a disciple in our world oday. It is not easy to try to lead thers on this path. Sometimes one annot understand or know fully.

I have a concern for my commuity and nation. I try to include he world in my vision and concern, ut there are many things I do not ee clearly. There are such strong orces in the world today—forces other than Christianity. The people of the world seem to be caught up in the most dynamic social revolution in history. It is a world of revolution, revolt, change. It is a world of the crying needs of people! Sometimes I can almost hear their cries. They cry for food, for peace and freedom, for education, for health. These are the hungers of the world—hungers of the mind, body, and spirit. And back of all this world-wide revolt against hunger and disease is self-discovery and self-expression—a dawning sense of the dignity of every person! . . . But how can this hunger be satisfied? How can I help? What does it mean?

MODERN DISCIPLE (*enters stage left front*): What does it mean? It means that all men are free and equal in the sight of God. Did not He create man in His own image? It means that Jesus came that all might have life and have it more abundantly. Jesus taught the worth of the individual—the dignity and the greatness of man. This was one of the first things He revealed to His disciples and, as He walked with them through the countryside and talked to them by the sea of Galilee, the burdens which weighed upon their hearts seemed to lift. Jesus changed the lives of countless men and women during His stay here on earth. They were everyday folk and also people of high station. . . .

WOMAN: But today! If only I could see how . . .

DISCIPLE: Think of Mary and Martha of Bethany, of Mary from Magdala. These women hungered for the dignity of mankind. Their souls were stirred and fed. Their lives were changed and they rose up in dignity and greatness, dedicating their lives to the building of His Kingdom on earth. Jesus brought hope to the disinherited. His words lifted the burden of weary life; the hungry were fed but not by bread alone. Let us repeat the words that dissolved the darkness and brought dignity and meaning to life to so many . . .

THE LORD'S PRAYER (*in unison*).

METHODIST WOMAN (*repeating*): Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. . . . Helping people to use the full capacity of their personality . . . to find themselves . . . self-expression . . . dignity. Yes, I see it! But now . . . today! Why, there are millions of people in the world! How can each one find his worth? There are so many! Half the world is hungry! Half the world cannot read or write! How can the millions of people today grow in dignity?

MUSIC: "God So Loved the World." (*The last two phrases as* Disciple *goes off stage left to get a world globe, which she takes to* Methodist Woman *on stage right front and puts in her hands.*)

DISCIPLE: This is the world. I put it in your hands. It is your world—a world which has become smaller these past years; yet it is still too large and strange for many to realize conditions in other lands or even their own. This is the world God loved so much that He gave His only begotten Son for it. This is the world over which Jesus wept and for which He gave His life. This is the world He committed to His followers. This is the world which Christians believe can become the Kingdom of God regardless of strife, hunger, and conflicting faiths. Look at it! What do you see?

WOMAN (*looking intently at globe*): Such a vast area—the world. . . . The hungers of the

mind, body, and spirit are evidenced everywhere. . . . But I see happiness, yes, and plenty! Love, laughter, and food! Beautiful homes and things! There are many good things being done . . . and then I see people, millions of them, black, brown, and white! Some are on the march, the march of mankind. Many are weary—weary of not getting, of war; some are not free; many have lost hope and respect—they have no dignity. Many are hungry for food, but the deepest hunger of all is for dignity and love!

(*Curtain opens slowly during first part of next speech. Conversation should be continuous throughout.*)

DISCIPLE: Look at Africa! In many places throughout Africa human beings live under the frightening superstitions of witch doctors. They have no spirit. (*Enter African woman who darts from one side of stage to the other in fear. She goes to stage front pantomiming the rocking of a baby in her arms, then raising her arms to the skies in despair, runs off stage.*) They are miserable in poverty and disease. Behind them are the drum beats of the jungle—the symbols of death. Women like this one have had many children but their children have died. Many children die in infancy.

WOMAN: Oh, think of being so afraid! Having your children die! Can't they live? Is there not a clinic where they can be saved? Are there not doctors and nurses?

DISCIPLE: When you have fear you cannot have faith, and when you do not have faith you cannot have spirit or dignity. But Africa is changing! (*African woman reenters happily with baby in arms. She rocks and loves it and sits down on small stool at left front of altar.*) See! The old tribal and communal foundations are crumbling. In the process many important values in African culture and family life are being lost. We must find a way to preserve the best of the old while advancing toward the new. Now the medical work is supplanting the witch doctors! The new education is overcoming fear. The new doctrine is that individuals are important in the sight of God!

Look at Asia! In Asia as well as in Africa, only one or two persons in ten can read! (*Enter Indian woman lost in the joy of reading a book. During the conversation she walks to center, stands reading and smiling, then takes place at right of altar.*) People are waking up to the fact that reading brings freedom of spirit and dignity to the soul. It helps to bring food and health and better wages. See the joy and dignity on this woman's face as she learns to read.

WOMAN: Look at India! The sick and the need for medicines!

DISCIPLE: Yes, the need for health is particularly acute in India. Poverty prevails and a part of the people are hungry all of the time. The fields do not provide food enough for the millions of people needing it in order to keep alive. Even one bad season brings great hardship and famine for they are greatly dependent upon the rains. They need enlarged irrigation works, fertilizer factories, better seeds, and implements. (*Enter Indian woman wearily plodding along with great effort. She stops at center stage as though she can go no farther.*) Health clinics are desperately needed. Undernourishment leads to low resistance and disease. This woman has come fourteen miles to a village clinic to receive medicine and care. She has been sick with malaria. But health costs money! At a cost of 22 cents per person, the World Health Organization is saving 50,000 lives a year through malaria control!

INDIAN WOMAN (*crying toward* Disciple *and* Methodist Woman): Help us to help ourselves! We want education! We want enough food to satisfy our hunger! (*The literate Indian woman comes from her place at altar and leads the second Indian woman to a place by her side.*)

WOMAN: We will help you! We do wish to share! We must!

DISCIPLE: Look at the world China!

WOMAN: I can hear the cries o the people. Their hungers ar many. Masses of people facing th changes in political and social sys tems. Nationalism is really a hun ger for self-respect and dignity.

DISCIPLE: See the faithful an courageous Chinese Christian holding high their lanterns of faitl to point the Way of Christ to fel low countrymen behind the bambo curtain!

WOMAN: What a faith! The need our love. They need ou prayers.

MUSIC: "God So Loved th World." (*Last two phrases as al pray silently for the people o China.*)

WOMAN: Look at Japan! Such densely populated country! The hunger for peace and dignity. I ca see very clearly.

DISCIPLE (*as young Japanes leader enters and takes place a right of altar next to the two Indian women*): Japan is the only country which has experienced the horror of mass destruction through nuclear weapons. The United Church of Japan has sent a plea that no more destructive weapons be made or tested. There is talk o amending their new constitution and of rearming Japan! The people are bewildered! Some are adopting Christian patterns in family life and social customs. They are eage for a new inspiration for living They hunger for the dignity o man.

WOMAN: See these Korean chil dren! Some are ragged and dirty and frightened. They are search ing for lost parents whom they wil never find. Many older persons ar destitute and in despair. They nee our help.

DISCIPLE (*as Korean leader en ters and takes place at right c Japanese*): Yes, but see the ne leaders and workers and the li they bring!

WOMAN: Down here in Southeast Asia people are striving to settle their own political problems and at the same time trying to ward off the threat of communism. (*Enter woman from Southeast Asia who takes place at right of Korean woman.*) Communism can never be the answer. Christianity can answer all the needs of man. I am sure of it.

DISCIPLE: Christianity touches the whole of life. . . . Look over here in Europe! (*Enter woman from Europe who takes place next to African woman at left front of altar.*) The people want peace! They want to be free! They want to be able to help themselves. They yearn for the Bread of Life that their souls may be fed!

WOMAN: The Americas! Latin America! South America! The land is rich here but in many places the people don't know how to use it. (*Enter South American Indian who is despairing and unfeeling in her ignorance. She shuffles to stage center with head bowed, then the European woman takes her to the left and next to altar.*) Life is cheap, particularly among the Indians—80 per cent of the people cannot read!

DISCIPLE: How are they going to have dignity without knowledge, freedom, or understanding? UNESCO has made a great effort in Brazil and other countries to establish methods of teaching. All of the countries have free education, and there are never enough schools for all who want to attend. There is a great need for more schools—for teachers and leaders.

WOMAN: We must send them! We will!

DISCIPLE: Every type of Christian service is needed. . . . And now the United States—your own land. The need here is for more love, more understanding, and more practicing by Christians of what they say they believe. Brotherhood is wanting for others, though they be of a different race or color, what one wants for himself in life. The Indian American hungers for dignity and status. (*Enter Indian American who takes place at left of altar.*) And the Negro American . . . race prejudice or racism anywhere in the world is an insult to human dignity. It does not make men free and equal. Does your church speak against prejudice? Is your church willing to declare that this is contrary to the will of God? Do you practice brotherhood? What are you doing about the injustices in your own country? These people hunger for your fellowship as well as for equality. (*During this last, a Negro enters and takes a place next to the Indian American at left of altar.*)

This is the world. You have seen some of the people who hunger for the dignity of man. Do you have more understanding? Do you see the vision more clearly?

WOMAN: Yes, I see more clearly. I have a vision of my world—the world for which God gave His Son that others might have life. If only each person could be lifted up! If only each one's soul could be fed like Mary's of Bethany; if each one could be born again like Mary from Magdala. Oh, the hunger of the soul! . . . You have shown me all this! You have put the whole world in my hands! . . . Who are you?

DISCIPLE: Does it matter?

WOMAN: But how do you know? Where did you come from?

DISCIPLE: I am from the past, the present, and the future.

WOMAN: Are you . . . are you Christianity?

DISCIPLE: No, Christianity is not a person. Christianity lives in the hearts of men. It is Christ in us. It is our response to God.

WOMAN: Then who are you?

DISCIPLE: I am just a follower of Jesus. I am one of His disciples. I am one of many people who have loved and served Him since He came. I have set myself to follow Him and in so doing, I have found life and found God. I go now to follow Him! (*Exits left, joyously and eagerly.*)

WOMAN (*bows and prays*): Dear God, help me to be a true disciple. Help me so to live my life that I may always see Thy world and serve those that hunger and thirst. Help me to understand and love my fellow men. Help me to lift them up; to share my bread and help them find the Bread of Life. And now, O God, I rededicate myself to the task of loving and serving Thee, for I have found life and found it more abundantly. Amen.

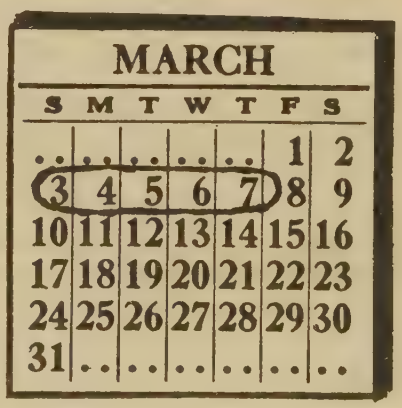
MUSIC: "God So Loved the World."

(*Last two phrases during which the* Methodist Woman *goes to the altar and lights the single, unlit candle from one of the larger ones. She turns and looks at all the world people, then goes to the Indian from South America who is just left of the altar, lifts her up, turns her toward the cross and kneels by her side. As she does so the lights come up to their full intensity, and the curtain closes slowly on the last two phrases of the music.*)

1957

Conference on Missions

Buck Hill Falls, Pennsylvania



To Serve Humanity[1]

By MRS. JOHN M. PEARSON

Cast: **Eight high-school girls**
Time: **Near the end of summer vacation**
Place: **Living room in the home of one of the girls**

PATTY: I'm tired of nothing to do. I'll be glad when school begins.

CAROL: Me, too! Those lucky Pattersons—to have that wonderful trip all over the country.

BETH: I got a card from Grand Canyon.

CAROL: Mine was from New Orleans.

JEAN: I had one from Ann from Bingham Canyon, Utah—a picture of an enormous copper mine. It looked like a huge stadium. She said they visited a community center. What do you suppose a community center is doing in a copper mine?

BETH: I visited a community center once with my mother in Utica, New York. They called it Neighborhood House and they had clubs and a playground and such.

CAROL: The Pattersons went there, too, on their way to Niagara Falls. Hey, here they come now.

(*Enter Jennifer, Peg, and Ann*)

JEAN: We were just talking about you and your trip. I told them about that card from Bingham Canyon. What about that community house in a copper mine?

ANN: Oh, that was the weirdest thing. Here was the town in a deep canyon in the mountains—and the mine all around it. And Highland Boy Community House right in the middle of everything. You know my mother—she had to see what the Woman's Society of Christian Service was doing everywhere we went.

JENNIFER: At first we thought it would be a bore, but you'd be surprised how interesting it was. We seemed to specialize in community centers. Mother and Dad are on the board of Neighborhood Center here in town and they wanted to get all the ideas they could.

PEG: You know how everyone is howling about juvenile delinquency now. Well, those centers really are doing something about it.

MARTHA: Like what?

PEG: All kinds of things. Of course, many of them have gyms and playgrounds, and they give the kids, little and big, a place to play. But that seems to be only one phase of this business.

JENNIFER: Yes, do you remember how almost everywhere we went the directors said that one of the best features of the clubs is the way they help teen-agers learn to work together, to govern themselves through a council. I suppose that means that they learn how to behave and don't get into trouble.

PEG: In East St. Louis we went to Lessie Bates Davis Neighborhood House. That isn't exactly a garden-type neighborhood, but they really concentrate on helping the teen-agers have a good time and learn how to be good citizens. They even have a club for baby sitters—teach them to take care of the little dears.

JENNIFER: Every center we visited had a real program for teen-agers. We wanted to settle right down and take part in some of them. You remember, Ann, down in Calexico, between California and Mexico, where the Mexicans come and go over the border. A lot of them go to Neighborhood House. They have roller-skating the year 'round—imagine that! There are basketball and volleyball games and all sorts of parties.

ANN: That was one thing we had never thought of—when we want to have a party for the crowd, we just have it at someone's home. But in all the places we visited we hear that people have such small apartments and houses that there is n space for a party, so the communit house is a wonderful place fo parties.

JENNIFER: Do you remembe what the director at Utica Neighborhood House told us about th program? She said, "The progra is a tool. It's not what we do, bu why and how."

PATTY: What did she mean?

ANN: Well, first the house coun cil talks over a lot of service proj ects and selects one as the Neigh borhood House project for the yea As the council is made up of repre sentatives of all the clubs and or ganizations in the house, everyon has a chance to propose a projec and discuss all kinds of proposals

BETH: What kind of projects?

ANN: Once they sent a heifer t Europe—you know our 4-H clu did that, too. Another year the sent a goat and a quarter to Kore —hard on the goat, but they raise more money than they needed fo one goat. One year they sent mone to buy schoolbooks for Korea.

MARTHA: I get the idea. The get so interested in their clubs projects, parties, and helping th Neighborhood House, that the don't have to stir up trouble out side to get a little excitement.

ANN: That's right. The leader are running these community cen ters under Christian auspices, an the atmosphere and principles ar an example to everyone who come to the house.

CAROL: You mean that there a Christian influence even thoug all members may not believe alike

JENNIFER: That's it exactly.

[1] Adapted from the program of the same nam in *Bridges to Understanding*, program book f World Friendship Groups of Girls available fro Literature Headquarters, 7820 Reading Ros Cincinnati 37, Ohio; or Distributing Offices. Pri 75 cents.

PEG: We heard quite a bit about family participation everywhere we went. Up in Washington at the Tacoma Community House the worker said, "Our aim is to serve the family in its entirety." And at the Homer Toberman Settlement House in San Pedro, California, where the work is with people of many cultural and national backgrounds, they have a Parents' Council which helps plan activities. I thought that was good, but there was something else that I liked. Everywhere we heard that the club members plan their own programs. They have guidance, of course, but we know how much more fun it is to plan our own parties and programs.

JEAN: Yes, and we carry through better, too, if we plan them.

BETH: We certainly do. But do we have community houses like these for Negroes in the South?

JENNIFER: Yes, dozens of them. Some are called Wesley Houses, some Bethlehem Centers, but they all have wonderful programs for all ages.

PEG: The Bethlehem Center in Memphis, Tennessee, is in a terribly congested part of the city. We learned that rents are often so high in the Negro sections that even large families have to crowd into a few rooms. All the centers try to cultivate neighborliness. They do it in Memphis not only by helping actual neighbors understand each other better but also by working with the church.

There are connections with the city art academy, so the children from the center can have art classes and a chance to see exhibits. The older members of the center are junior counselors, and that develops a sense of responsibility.

JEAN: How many community centers are there? And does the Woman's Society support all these that you are talking about?

JENNIFER: Mother said she thinks there are 108 community centers in cities, towns, and villages, wholly or partially supported by the Woman's Division of Christian Service.

BETH: You know some of our MYFund goes to community houses. Where's the *Methodist Youth Fund Bulletin,* Jean? The one with the projects listed for 1956. Let's see how many of these projects are listed there.

JEAN: Here it is. Let's see—there's the Neighborhood Center in Utica, and the one in Calexico, and Houchen and Marcy and lots of others.

BETH: Well, with these girls and their stories, we ought to be able to arouse more interest in our Methodist Youth Fund this year.

CAROL: Here's the *Supply List* booklet, too. I wonder if there's anything in it for community houses. We haven't done so well with supplies in our World Friendship Group. Oh, here are lots of them.

MARTHA: What do they want? Anything we could do?

CAROL: Yes, listen: Bibles, aprons, crayons, socks, dresses, shirts, layettes, jigsaw puzzles, and mittens. We could knit mittens.

PATTY: And we could have some MYF work nights and ask the boys to make jigsaw puzzles and toys. Let's get started before we get involved in too many school activities.

BETH: I went to Purdue in 1955, to the National Conference of Methodist Youth. One of the resolutions was about juvenile delinquency. It went something like this: "We feel it is the duty of every Christian to help provide a religious contact for youth." That's what the community centers are doing, isn't it?

PEG: That's just it: religious contact, understanding neighbors, family relationships and yourself, working in groups, service to others—these and many more are the goals of Christian community centers.

MARTHA: Do you know what? I'm going to work in one of those centers after I finish college.

ANN: Good for you, Marty. There wasn't a center we visited that didn't need more workers. Mother was telling us about the need for full-time Christian workers and U.S.-2's.

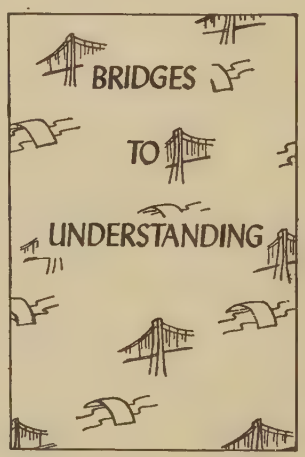
CAROL: And what are U.S.-2's?

ANN: There's a plan in our church by which a young person can serve in one of these centers or other projects in the United States —Alaska, Puerto Rico, or Hawaii —for two years.

JENNIFER: Like the I-3's. Remember Jack, who went to India for three years?

CAROL: We aren't going to wish for something to do if we tackle all these jobs: studying, raising money, maybe even going. . . .

JEAN: Come on then, let's go!



BRIDGES TO UNDERSTANDING

Contents

September: ***"Christ Above All,"*** **by Stella Tombaugh Hazzard**
October: ***To Serve Humanity,*** **by Mrs. John M. Pearson**
November: ***Security of the Spirit,*** **by Theressa Hoover**
December: ***The Church on the Move,*** **by Mabel Garrett Wagner**
January: ***"Go Forth — and Serve,"*** **by Alpharetta Leeper**
February: ***The United Nations—Bridge to Brotherhood,*** **by Dorothy Harper**
March: ***Taking Christ Seriously,*** **by Frank T. Cartwright**
April: ***"Thy Paths of Service Lead,"*** **by Doris Hess, Josie Runes, and Virginia Maniti**
May: ***Broadcast From Southeast Asia,*** **by J. Harry Haines**
June: ***Bridges to Understanding,*** **by Robert T. Henry**
July: ***You Are There,*** **by Jameson Jones**
August: ***A Long Look,*** **by Helen Johnson**

We Are Your Methodist Deaconess Home

A Choral Reading

This choral reading was presented at the 1956 annual meeting of the Woman's Society of Christian Service of Philadelphia Conference by the staff of the Philadelphia Deaconess Home. With a slight change of wording, it would apply to other community centers and settlements. It is good to use with the study "Mission Field: U.S.A."

By HAZEL M. HORNER

CHORUS: Hands — outstretched — uplifted — praying.
We are your Deaconess Home.
We take your hands in widening fellowship,
We *are* your hands.
We are your hands in the Philadelphia Deaconess Home and Centers, reaching out to them that hunger—*Hunger*

SOLO: For Hope

DUET: For Christian Fellowship

SOLO: For Understanding. *Hunger*

DUET: For the Dignity of Man

SOLO: For Security

CHORUS: Reaching out that the Kingdom of God may be realized.
We are your *Eastwick Center.*
We are the teen-agers who hunger for companionship,
We are the young people:
We wish for fellowship and security.
We are the adults:
We come for new skills—
To sew, to knit
To paint—
We find new friends
We discover a new dignity
We are important—we belong.
We are the *Eastwick Community.*
We are confused,
As individuals we are lost in the complex planning of a great city;
We are a community needing guidance.
Eastwick Community—we are your *Deaconess Home Center,*
We stand ready
Take our hands—Come!

SOLO: Jesus said—"Come!"

CHORUS: We are your *League Island Center.*

GROUP: We are the children and youth
Who have been coming to the center—
We have found a way of life—
We have learned to be quiet, to worship Him—
We too have learned to laugh, to play together, to sing.
We are the League Island Woman's Club;
Through our speakers and discussion groups we have discovered the answers to many of our personal problems,
Through our crafts, we have developed new skills.

CHORUS: But in two weeks we shall be here no more!
Where do we—the people—go?
We shall be scattered all over the city.
There will be new adjustments,
New neighbors—new faces—different schools—

SOLO: Will there be a center—a Deaconess Home Center where we go?

CHORUS: We are your *League Island Center*—
In two weeks we shall be here no more!
We are the *Mt. Zion Center of the Deaconess Home.*
Here each day small children come that they might learn to share, to play together one with another.
They need their midmorning snack of juice and crackers, or milk and cookies.
They bow their heads and fold their hands and say—
"God is great, God is good,
And we thank Him for our food."

CHORUS: We thank Him.

GROUP I: We are the children—discovering God through nature.

SOLO: We are the juniors—discovering God through music and hymns of the great composers.

SOLO: We are the teen-agers—discovering God as we study people around the world.

GROUP II: We are the parents.
We thank Him because our children come here,
Because we, too, have found our place.

GROUP III: We are the Golden Agers.
We thank Him because we come to laugh, to praise Him, and to sing!

CHORUS: We sing!

INTERLUDE: Solo—
Today has dawned from the night of yesterday,
A night of hopes and dreams that light the morning of today.
Today shall die into the night once more,
And the dawn be born of the night as it was before.
This is the reverent order that our Lord did give
To the days of work and the nights of hope in which we live.
What are the days or nights or the years
But opportunity to live for Him,
For time has not time save for them that use it with godliness,
And godliness is naught but the fruit of love and brotherly kindness.[1]

GROUP: We are your *Center within the Philadelphia General Hospital.*
Brotherly Kindness—We share our brotherly kindness with the ill, the bedridden, the forgotten ones;

(*Continued on page 39*)

[1] This interlude was written by Shirley Mae Atkins.

MISSIONARY Briefs

FOR IMMEDIATE RELEASE
Through Conversation
Through Letters
Through Programs

FROM THE EXECUTIVE SECRETARIES OF THE DEPARTMENTS OF WORK IN FOREIGN AND HOME FIELDS

WEEK OF PRAYER—FOREIGN PROJECTS—1941-1955

WHEN a group of women in the Methodist Episcopal Church, South, observed the irst Week of Prayer in 1887, they rose from their knees to transform heir prayers into "brick and mor-ar" by giving an offering to erect building at Laredo Seminary. Since that first spontaneous giving vas poured into the "lump" of so-iety sixty-nine years ago, behold like a leaven" its influence has pread around the world. This an-ual observance was continued vhen the Woman's Society of Chris-ian Service was organized in 1941. n quiet moments of worship, Meth-odist women have discovered that love thy neighbor" is not meant as pious statement to comfort them n their leisure, but as a clear-cut demand to share their wealth.

More than one million dollars of he offerings placed on altars dur-

Hiroshima High School, Japan. The school bus carries students and teachers between the high school and the college.

Reid Hall, Crandon Institute, Montevideo, Uruguay.

ing these fifteen years have been spent on projects of the Department of Work in Foreign Fields. The samples of "brick and mortar" on these pages are visible results of the way this money has transformed the rubble of war into instruments of peace, provided healing for the sick, knowledge for the unlearned, shelter for the homeless, and the gospel of hope for those in despair.

The years under review have been times of world conflict such as never before known. The 1943 funds were set aside to help in rehabilitating war-torn areas. Some of this money was used to build Paine Hall at Hwa Nan College, Nanping, China. Shortly after the building was erected, the bamboo curtain fell, and today very little is known of the work. Plans for other buildings in China could not be carried out. Blue prints and funds lie waiting for the raising of the curtain. As women kneel at the altars in 1956, one of their prayers will be for the hastening of the day when this barrier can be lifted. However, the church can still minister to Chinese scattered in a number of southeast Asian countries. Recently

money was sent to Sibu, Sarawak, on the island of Borneo to build a hostel for Chinese girls attending the Summers Memorial High School.

AFRICA

The emergence of Africa into a new way of life has challenged the church to strengthen its witness there. Two significant examples are the beautiful Girls' Hostel erected in Monrovia, Liberia, and the Social-Evangelistic Center built in Tunis, Algeria.

INDIA AND PAKISTAN

Among the buildings erected in these two countries, the Stanley Girls' High School and the Lucie Harrison Girls' School are representative.

JAPAN AND KOREA

Hiroshima, the city of the atomic bomb, suffered indescribable destruction. But Hiroshima Woman's College, as a result of the Week of Prayer Funds, has a new classroom building and gymnasium. At Aoyama Gakuin College, Tokyo, a beautiful new auditorium has been built.

Korea, out of the shambles of war, has arisen with courage to weave a fiber of existence strong enough to withstand the winds of uncertainty. Plans are made for further rehabilitation of social centers in Seoul, Wonju, and Inchon with Week of Prayer Funds. A new chapel at Pai Wha Girls' School, Seoul, will be erected with 1955 funds.

LATIN AMERICAN COUNTRIES

In Montevideo, Uruguay, at Crandon Institute, Week of Prayer Funds have built Reid Hall, a primary building, and bought new furnishings and equipment.

The "brick and mortar" transformation in Cuba resulted in a new dormitory at Colegio Irene Toland, Matanzas.

From 1955 funds, chapels at three institutions in Brazil will be erected.

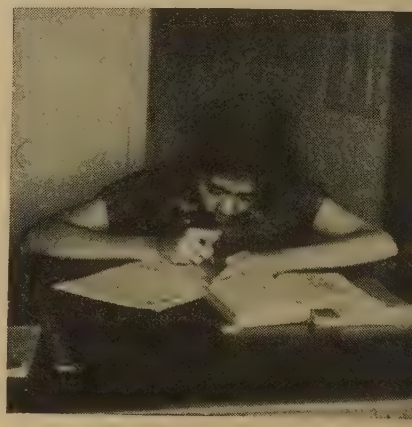
SOUTHEAST ASIA

Kingdom building requires long-range planning. Much is being said this year about the opportunities in southeast Asia, but in 1953, the women of the church looked ahead and designated part of the Week of Prayer funds to village work along the Rejang river in Sarawak, and to the rural work in Mindanao, the Philippines. With these funds, a home will be built in Sarawak for workers from China, Malaya, and America forming an international team.

INTO MANY LANDS

Since the Week of Prayer Funds are spread around the world, sometimes they are assigned to certain types of needs in all the twenty-eight countries where the Department of Work in Foreign Fields has projects. One year the funds were used for medical equipment.

Girls' Hostel, First Unit, Monrovi Liberia.



Student in the new dormitory at Colegio Irene Toland, Matanzas, Cuba.

***(Right to left)* New Stanley Girls' High School building and the remodeled old building, Hyderabad, India.**

Library at Lucie Harrison High School, Lahore, Pakistan. A dormitory an teachers' home also were built with Week of Prayer Funds.

BRIEFS FROM HOME FIELDS

Cooperators—Not Competitors

The county home agent, the unty nurse, the county welfare rker, the bookmobile librarian, e soil conservation people—these present a few of the agencies that operate rather than compete with e rural church in serving people no live in the open country. Miss is Marquart, the deaconess work- in Johnson County, Southwest issouri, reports that these people a panel arranged by the Rural uncil of the county discussed ecific ways in which there could closer cooperation between the urch and these agencies. She then scribes ways in which this co- eration has been given.

The bookmobile librarian, dem- strating its services on a tempo- ry basis, has given book reviews d shown educational films at urch meetings and presented an hibit of religious books. The soil nservation office has distributed ckets of material dealing with il stewardship to all ministers for e on Rural Life Sunday. The unty home agent, a member of the ral executive committee, has ven such practical help as advis- on a suitable color for painting sanctuary and drawing plans for e modernizing of a parsonage.

The sending of a heifer abroad hrough the Heifer Project) with oney raised in one of the town- ips of the county demonstrated even wider outreach of coopera- n. The letter from the German rmer who received the heifer was ad in meetings and published in e newspapers:

I am evacuation people from Schle- n . . . we had to move three times ce 1945 and I have lost all my ods and cattles through the war . . . uppose the cow will feel very good. likes to take its food very much . many, many thanks again for ur good help.

—Cornelia Russell, *Executive Secretary, Town and Country Work in Home Fields*

Bishop Northcott Named to Deaconess Commission

The Council of Bishops named Bishop H. Clifford Northcott of the Wisconsin Area to serve as chairman of the Commission on Deaconess Work. He succeeds Bishop Glenn R. Phillips who has served as chairman for the past eight years.

The wise leadership of Bishop Phillips was appreciated greatly by members of the commission and by all deaconesses. His gentleness, his understanding, his wisdom, his vision—all contributed toward an advance in the program of deaconess work. He will be missed, but the commission will continue to have his interest and loyal support.

Bishop Northcott takes up his new duties with enthusiasm and deep concern. Immediately after his assignment, he returned to his room and read everything in the *Discipline* concerning deaconess work. He comes with an open mind and an open heart ready to carry on in the same fine spirit we have admired and respected in Bishop Phillips.

Mrs. Northcott shares his interests and will be welcomed with Bishop Northcott into the commission. We look forward to working together.

—Mary Lou Barnwell, *Executive Secretary, Commission on Deaconess Work*

Institute on Residence Halls

The Woman's Division of Christian Service sponsors twenty-eight residences in the United States for young business women. These residences annually serve approximately 1,280 young women who have completed high school and have gone to the city for employment. For many, this is their first experience in breaking their day-to-day relationships with home and family. It is a crucial time in their lives. Their vital interests during this period are in the area of courtship and self-improvement. The needs of this group are met through an informal program, the influence of Christian workers, and adequate facilities including date rooms and recreation leadership.

To aid in the accomplishment of a periodic evaluation of these programs, a *Guide for Residence Self-Appraisal* was formulated in an Institute for Board and Staff Members of Residences. This institute was held at Scarritt College, Nashville, Tennessee, June 4-8, under Miss Charlotte Andress of the Federation of Protestant Welfare Agencies, New York City. Twenty-four residences and four student dormitories were represented by the fifty who were present. Miss Jean Cleveland, head of the Group Work Department of Scarritt College, led the institute on the theme: "Understanding Behavior." The experiences of worship, fellowship, recreation, and study contributed to inspire the group to re-examine their purpose and work harder to achieve the goals as set forth in paragraph 1166 of the *Discipline* as the Aim of Missions: ". . . to make the Lord Jesus Christ known to all peoples in all lands as their divine Saviour . . . and to bring to bear on all human life the spirit and principles of Christ."

—Emma Burris, *Executive Secretary, Social Welfare and Medical Work in Home Fields*

Urban Work Institute

The Quadrennial Institute for Directors and Board Presidents of Urban Settlements and Community Centers was held at National College for Christian Workers, Kansas City, Missouri, May 28-June 1. One hundred twenty attended this institute which was sponsored by the Woman's Division of Christian Service. The relationship of these agencies to the Woman's Division was lifted up by the president, Mrs. Frank G. Brooks.

Board members considered their function under the leadership of

Miss Caroline Porter and Miss Margaret Young, while the administration of a settlement was the subject led by Miss Jean Cleveland. Dr. Evelyn M. Duvall spoke on the topic: "Our Changing American Families." Other leaders included Professor W. L. Kindelsperger of Tulane University; Mr. William Kaufman, United Fund of Mobile, Alabama; Mr. George Mitchell, Southern Regional Council; and Miss Malvin Morton, Chicago Federation of Settlements. Bishop Roy H. Short challenged the group on the theme: "Strategy for Neighborhood Transformation."

A panel was conducted on the way neighborhood changes such as housing projects, throughways, and new zoning laws affect community center programs. Workshops were held on finance, family, personnel policies and recruitment, orientation and training volunteers, constitution, and public relations. A new film on Marcy Center, Chicago, *Heart of the Neighborhood,* was shown by Miss Elizabeth Marchant, secretary of Visual Education of the Woman's Division.

It is hoped that similar local and regional institutes will be held during the coming quadrennium. Emphases were placed on the need for constant interpretation of the purposes, activities, and program of settlement houses and community centers.

—Mabel Garrett Wagner, *Executive Secretary, Urban Work in Home Fields*

Educational Events

Those who have visited *Robinson School* in *Santurce, Puerto Rico,* will be interested to know that the principal, Miss L. Maude Hall, was married on June 9 to Mr. Cyril Nagle. The wedding took place in Union Church. Miss Hall has been principal at Robinson School for six years. Miss Helen Aldrich, superintendent, is taking her sabbatical leave beginning September, 1956, and will study at Scarritt College.

The long-anticipated dedication of the Wood Memorial building at *Wood Junior College, Mathiston, Mississippi,* was a noteworthy occasion. The service was built around the hymn: "For the Beauty of the Earth." Mrs. Paul Arrington, vice-president of the Woman's Division of Christian Service, represented the Division. Others who participated were the Rev. L. P. Wasson, the Rev. J. P. McCluskey, and President Charles T. Morgan. Mrs. Arthur Dunbar, long-time friend of the late Mrs. Irving Wood, offered the invocation. The building houses new offices and classrooms, a library, a small chapel, and an art room so keenly desired by Mrs. Wood.

Allen High School, Asheville, North Carolina, was also the scene of a dedication on May 27, 1956. The new building houses the auditorium, classrooms, music studios, and a cafeteria. Dr. James S. Thomas of the Board of Education of The Methodist Church spoke on "Learning Life's Great Lessons." Greetings were brought by Mrs. J. H. Harbison, Western North Carolina Conference; Miss Isabelle Jones, an alumna of the school; Miss May L. Titus, Interboard Committee on Missionary Education; the Rev. J. H. Brendal, Asheville Ministerial Association; and Dr. F. A. Toliver of the Asheville schools. Miss Day accepted the building from the architect, Mr. Eugene Cellar, and gave the charge to the faculty and students to maintain the school so that there may take place well-balanced and Christian growth.

Announcement has been made by Dr. J. Lem Stokes II, president of *Pfeiffer College, Misenheimer, North Carolina,* that the college successfully completed a development fund campaign for $1,500,000.

The college was responsible for securing $750,000, the other half being a gift from the Gustavus and Louise Pfeiffer Research Foundation, on condition that the college raise its share by July 1. The goal was reached a few days prior to the deadline.

Funds obtained from the campaign will be used for greater emphasis on science through new buildings and additional staff. The institution, founded in 1903 as an elementary school, now offers a four-year college curriculum. The Department of Religion is one of the strongest in the country in proportion to the enrollment.

—Muriel Day, *Executive Secretary, Educational Work in Home Fields*

Members of the Workers' Conference of the Educational Institutions met at Clark College, Atlanta, Georgia. This is an annual conference for workers in the school and colleges of the southeast. The theme was "Human Relations." Leaders were Dr. George Mitchell and Mrs. M. E. Tilley of the Southern Regional Council, and Mr. George A. Tate of Clark College.

Information and Action

ear Friends:

THIS issue of THE METHODIST WOMAN should reach you in time for the first fall meeting f your local Committee on Chris-an Social Relations. There are everal things you may wish to eep in mind as you plan for this ommittee meeting.

1. This is probably the first full ieeting of your committee since the 956 General Conference authorized ie deletion of Local Church Ac-vities from the name of the de-artment. This provision makes it ossible for your committee to con-entrate its full effort on selected mphases in the area of Christian ocial Relations. (See *Activities or 1956-57.** Free for postage. ote the Quadrennial Program on age one as well as the special sues and programs listed on the llowing pages of *Activities.*)

2. The new 1956-60 *Handbook or Secretaries of Christian Social elations** is available. Price, 35 ents; 3 for $1.00. This *Handbook* ould be in the hands of every sec-etary of Christian Social Rela-ons and, where possible, made ac-essible to all members of the com-ittee.

3. The next three pages of this sue of THE METHODIST WOMAN ring to you some suggestions for se in observing *U.N. Day, October* . It is important to keep three ings in mind as you plan:

a. Every effort should be made to lp project a community-wide ob-rvance.

b. Work in practical ways also to late the U.N. Day observance to the ecial days observed by the churches, ch as World Order Sunday and orld Community Day.

c. Work with your pastor in an ef-rt to alert your local church to its sponsibility for undergirding U.N.

4. The "Citizenship Brunch" probably is already a *must* on your agenda! Your July-August issue of THE METHODIST WOMAN (1956) has four pages of suggestions under the heading "Citizenship Brunches—Act Two."

You will need copies of the following materials:

Leaflet—"Your Vote Counts If." * Free.

Leaflet—"Questions for Christians in 1956." * Price, 10 cents; 10 to 100 copies, 5 cents each.

Special Place Mats for Citizenship Brunches.* Price, 3 cents; 10 for 25 cents.

A Guide for Citizenship Brunches.* Price, 10 cents; 3 for 25 cents.

"Register Christian Opinion" (1956 Edition).* Price, 10 cents each.

Note the "Code of Fair Campaign Practices" on this page. Maybe you as a citizen-voter could help your candidate conduct his campaign "in accordance with _____"!

5. You have been hearing a lot during the past year about *Workshops on World Understanding.* Why not have such a workshop in your own local church?

The following leaflets will help you as you plan:

"A Workshop on World Understanding." * Price, 5 cents.

"Getting to Know You." * Price, 15 cents.

Our responsibility as Christian women in today's world is clear. Let us pray God for guidance and courage to do our job.

Sincerely yours,
THELMA STEVENS
MARGARET R. BENDER
ETHEL L. WATKINS

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

CODE OF FAIR CAMPAIGN PRACTICES [1]

There are basic principles of decency, honesty, and fair play which every candidate for public office in the United States has a moral obligation to observe and uphold, in order that, after vigorously contested but fairly conducted campaigns, our citizens may exercise their constitutional right to a free and untrammeled choice and the will of the people may be fully and clearly expressed on the issues before the Country.

THEREFORE:

I SHALL CONDUCT my campaign in the best American tradition, discussing the issues as I see them, presenting my record and policies with sincerity and frankness, and criticizing without fear or favor the record and policies of my opponent and his party which merit such criticism.

I SHALL DEFEND AND UPHOLD the right of every qualified American voter to full and equal participation in the electoral process.

I SHALL CONDEMN the use of personal vilification, character defamation, whispering campaigns, libel, slander, or scurrilous attacks on any candidate or his personal or family life.

I SHALL CONDEMN the use of campaign material of any sort which misrepresents, distorts, or otherwise falsifies the facts regarding any candidate, as well as the use of malicious or unfounded accusations against any candidate which aim at creating or exploiting doubts, without justification, as to his loyalty and patriotism.

I SHALL CONDEMN any appeal to prejudice based on race, creed, or national origin.

I SHALL CONDEMN any dishonest or unethical practice which tends to corrupt or undermine our American system of free elections or which hampers or prevents the full and free expression of the will of the voters.

I SHALL IMMEDIATELY AND PUBLICLY REPUDIATE the support of any individual or group which resorts, on behalf of my candidacy, to the methods and tactics which I condemn.

I, the undersigned, candidate for election to public office in the United States of America, hereby endorse, subscribe to, and solemnly pledge myself to conduct my campaign in accordance with the above principles and practices, so help me God.

Date _____ Signature _____

[1] Order additional copies of this code for your candidates from Fair Campaign Practices Committee, 55 West 53rd Street, New York 19, N. Y. Price 12 for 25 cents; 100 for $1.30.

United Nations Day 1956—

SOMETHING ADDE

U.N. Day needs more from you this year. Days when we commemorate events or pay tribute to things that are important to the ongoing processes of national and international life come to a point in their history when it requires real effort to keep them from becoming just "another observance." There are indications that in spite of the endless stream of visitors that pour into the U.N. Headquarters, making it New York's top tourist sight, we are beginning to take the U.N. for granted. One of the best opportunities for reversing this trend is afforded by the celebration of U.N. Day. As we move into the second decade of the U.N. organization, special efforts to make this significant will bear fruit. Some of the suggestions that follow may help, but you will be able to devise others to meet your particular needs.

Who's Been to the U.N.?

How many people in your community and the area it serves have been to the U.N.? One interesting way to find out would be to put a notice in the local papers, asking everyone who has visited the U.N. at any time to write a 100-word statement of things he found most stimulating, to be used as part of the town's display. It would add interest if each person included with his statement a snapshot of himself and an interesting picture he took at the U.N. These statements and pictures would make an arresting display in the largest window available in town.

Planting a U.N. Tree

Several communities have reported satisfactory experiences in using the planting of a U.N. Tree as a central part of their celebration. One community planted sixty *Peace* roses to represent the sixty member nations of the U.N. That community may well add sixteen more for the new U.N. member nations this year.

The following program was used in Kalamazoo, Michigan:

"Blessed Are the Peacemakers"—Planting of United Nations Tree by the 5th Grade of First Methodist Church School in Cooperation with the Woman's Society of Christian Service.

Welcome: Welcome to you all—our parents, our ministers, our officers of the church and church school. Today we are observing United Nations Week. The United Nations was born ten years ago. So were we—the 5th Graders of this church. Jesus said, "Blessed are the peacemakers: for they shall be called the children of God." (Matthew 5:9) Jesus has told us to love all boys and girls in the world. That is hard to do. But we are willing to try. Will you help us?

Call to Worship: We must believe in the United Nations for it is accomplishing what Jesus was talking about. The purpose of the United Nations is to develop friendly relations with all nations. It is only ten years old—but it has brought food to hungry children; it has brought education to ignorant people; it has brought freedom to half the world; it has prevented much suffering. The United Nations is the greatest missionary project ever undertaken.

United Nations Flag Bearer:

Poem—In the beginning, God said
"Let the earth with trees be spread,"
And it was even so;
And then God said, " 'Tis good—now grow."
And since that day all trees have grown
Up toward their Maker—praises shown
By lifting up their arms ea
morn
To greet with joy the day ne
born.
This is our prayer: May it be
That as we plant this tree, v
show
Our part in Thy creative plan
When Thou didst cause the tre
to stand.
Impart Thy blessings on th
tree,
That it may grow and ever be
A symbol of our hopes which ri
To Thee who made the earth a
skies.

Planting of United Nations Tr
—by 5th Grade Boys

Peace (in unison)—led by 5
Grade Girls

Peace is a way of life and a sta
of mind.
Peace means having a place to li
without disaster.
Peace means being able to live
good life on fertile land.
Peace is a means of new homes f
the homeless.
Peace is being able to grow in wi
dom and health.
Peace is a chance for education a
the sharing of knowledge.
Peace means a chance to live
brothers, regardless of race
creed.
Peace is a means of worshiping
we choose.
Peace means fair trade treaties.
Peace means hope for many
share in the future.
Peace means nations working t
gether with love and understan
ing.
Today through the United Natio
we are helping speed gre
changes in people's lives,
Giving them a start toward sec
rity and freedom,
The only way to Peace.

Closing Prayer: A great tree raws strength from God, from His ch soil and clean air and warm unlight. In quiet and serene wis-om it grows strong by taking from od the nourishment which He has rovided.

To bring everlasting Peace, may ne United Nations draw strength rom God, clear thinking, and warm nderstanding. In quiet and serene isdom may it grow strong by tak-ng from God the nourishment for ind, heart, and hand which He as provided.

Benediction: The New World hat we hope for and dream about ill never come—can never come—ntil we ourselves are changed. A hanged world means changed peo-le. And the only way to change eople is through some higher ower outside of themselves. Amen.

Jnited Nations Materials n Libraries

How up-to-date is the U.N. col-ection in your community or school ibrary? The following suggestions nay be helpful:

low to Find Out About the United Nations. **U.N. Pub. (Sales No. 1955.1.17). 15 cents.**

Inited Nations Blueprint for Peace, **Stephen Fenichell and Phillip Andrews. Winston, Philadelphia, 1954. $2.00.**

***ool of Knowledge*—How the United Nations share their skills. Catherine Shipper. Harper, 1954. $2.50.**

he United Nations and How It Works, **David Cushman Coyle. Signet Key Book, New York, 1955. 35 cents.**

larnessing the Atom for Peace.* **1955.1.3. 15 cents.**

he Crime of Genocide.* **1955.1.27. 15 cents.**

Children's Books

***Fair World for All*—the meaning of the Universal Declaration of Human Rights. Dorothy Canfield Fisher. Whittelsey House, N. Y., 1952. $2.95.**

un Around the World. **Games and activities from all the countries represented in the U.N. Ages 9-14. Rumford Press, Concord, N. H., 1955. $1.00.**

***Ride With the Sun*—Folk tales and stories from all countries of the U.N. Whittelsey House, N. Y., 1955. $3.50.**

Subscribe to the *United Nations Review*, a monthly, $4.50 per year, Columbia University Press, 2960 Broadway, New York, N. Y. Also *Unesco Courier*, a monthly magazine describing the work of UNESCO, $2.50 per year. UNESCO Publication Center, 475 5th Ave., New York, N. Y.

You may want to present to the community or school library a kit of U.N. material. These kits come in three prices—$10, $25, and $50, from U. S. Committee for U. N. Day, 816 21st St., N.W., Washington 6, D. C. The books and pamphlets have been carefully selected with the advice of the American Library Association and the material has a retail value in excess of the price. These kits can be purchased also by church groups for presentation to church libraries.

The Community Celebration

The first step in planning for your community celebration is to contact the mayor. All mayors in communities of 2,500 or over either will have received or will be receiving shortly, from the U. S. Committee for U.N. Day, a Chairman's Kit containing basic materials for planning a celebration. If your community is smaller, your mayor may secure this kit from the U. S. Committee for U.N. Day, 806 21st St., N.W., Washington, D. C. In addition, there is a regular 1956 free kit which can be secured from the same address. The Leader's Guide will contain many valuable community suggestions.

Important Plans for Halloween Trick or Treat Project

It has grown to be almost a tradition to have UNICEF Halloween projects take the place of the old-time "Trick or Treat" Halloween observances with their possibilities of destructive episodes. The following report comes from Mrs. Charles W. Scott, Jr., of Baltimore about the UNICEF Halloween program sponsored by her Woman's Society of Christian Service. "We participated in our first UNICEF program on October 29. The greatest number of children were six to twelve years of age. They canvassed the neighborhood from 6-7 P.M. However, it started misting rain just as they were leaving their homes. Many youngsters collected anyway, some for only twenty minutes. Needless to say, we were well pleased when we started counting our coins ($250.00). Our biggest problem was educating the adults. Many people I talked to had never heard of UNICEF. Many had it confused with UNESCO.

"Every Sunday morning during October, the children and adult Sunday-school classes were instructed about some phase of UNICEF. The first Sunday we told what UNICEF meant and a little of the work being done. The second Sunday one of us wore the identification button, carried the card along with the milk carton (we used the half-pint size donated by our local dairy), and displayed the pumpkins which were given as acknowledgments. We gave the children the pamphlets, *How Children Help Children Through UNICEF.* The third Sunday two young people dressed as ghosts. We had written a play wherein the young people had just flown over some of the countries where UNICEF units were at work. They gave statistics and examples from the booklet, *UNICEF in Asia.* The fourth Sunday we distributed the leaflet, *U. S. Committee for UNICEF* with our church bulletin.

"Each child was given a printed sheet telling where to get the UNICEF milk cartons. We divided our community into small sections and had an adult responsible for the children in her neighborhood. The children returned to the homes of these adults at 7:00 P.M. for transportation to the church and a Halloween party sponsored by our Sunday school. . . .

"A friend of mine was out in her yard and heard one of our little ambassadors explaining UNICEF to her neighbor. The neighbor was growling because the kids were after treats on such a miserable night,

and it still was two days until Halloween. The child explained that he wasn't collecting anything for himself but for "the treatless children of the world." He had memorized the examples of what the price of an ice-cream cone, candy bar, comic book, and Coke could do if they were UNICEF cents. He did such a fine job of enlightenment that he received quite a sizable contribution and a treat too."

A Meeting on Bandung

Tomorrow's history books undoubtedly will give a great deal of attention to the Bandung Conference held in this Indonesian town in April, 1955. Representatives of twenty-seven African and Asian nations met to discuss common interests and what could be done about them. They did not form an organization but they did formulate a program of essentials, such as promotion of human rights, abolition of racism, the end of colonialism, and the establishment of self-determination and freedom for all peoples, the development of more resources for economic development, and the achievement of universal, enforceable disarmament with mediation replacing war.

The understanding established at this conference has already been apparent in U.N. meetings and in other diplomatic exchanges. The admission of the sixteen new nations to the U.N. at the tenth session of the General Assembly is one indirect result.

This piece of recent history and its implications ought to be better understood by us in the United States. A town meeting on U.S. foreign policy and the emerging peoples of Africa and Asia might be done by a panel in which a business man, a representative of government, a teacher, and a minister talk about Bandung and its meaning.[1]

A Pageant of the New Nations

The addition of the sixteen new nations at the 1956 General Assembly of the United Nations would provide good material for a pageant or skit or a spot drama. If it is possible, borrow large flags for a simple pageant in which the sixty nations are grouped on the stage at the opening, with two or three saying in a few words what the U.N. has meant to them. This could be followed with a few statements such as the following that were made by member nations at the San Francisco Commemorative Assembly on the admission of new members:

Osten Unden, Swedish Minister for Foreign Affairs: "Quite independently of any amendment of the Charter, the Assembly could agree as a gesture in the year of its tenth anniversary to open the doors of the United Nations to the many states that have asked to be admitted."

U. Pe Kin, leader of the U.N. delegation from Burma: "Although there has not been much spectacular achievement in the political field, the fact that a long line of candidates, some big, some small, is knocking at the door of the U.N. for entry into it is sufficient proof that it has not been a failure. Nobody joins a decrepit body or an unattractive club. There must be life in us yet, and pretty vigorous life, to attract the anxiety of many nations to enter our ranks. My delegation hopes that this anniversary may be marked by a new and liberal approach to our excluded neighbors and others."

Selim Sarper, permanent representative of Turkey to the U.N.: "It is inadmissable that such countries as Italy, Portugal, Japan, Austria, Libya, Jordan, Ceylon, and others should be made to remain outside the U.N. structure because of the use and abuse of some procedural shortcomings in the Charter."

A figure representing the president of the General Assembly, Dr. Jose Maza, could then step forward and say, "By the adoption of this resolution admitting sixteen new members to the U.N., the General Assembly has given new life to a deep desire that has existed within it for several years—the overcoming of the obstacles which have impeded the organization from representing all the peoples of the worl and enjoying true universality. I is true that that objective has no yet been reached. There are sti some notable absences, but today' advance marks a historic stage i this evolution which cannot bu heighten the prestige of and giv new vigor to the United Nations. Applause should follow.

Then New Zealand's Sir Lesli Munro could step forward to say "On behalf of my government want to welcome the end of th deadlock which has threatened t deprive the organization of muc of its vigor." This could be fol lowed with the new members takin their places, each saying a fe words about itself and the things i might hope to get from being wit the others in the U.N. and contrib uting to the joint enterprises. Th new members are: Albania, Jordan Ireland, Portugal, Italy, Hungary Austria, Rumania, Bulgaria, Fin land, Ceylon, Nepal, Libya, Cam bodia, Laos, Spain.

In a spot drama it would be pos sible to pick up a spot of the San Francisco Conference with a speech being made endorsing the admis sion of new members. The nex spot might be a scene in the Se curity Council when the twenty one applicants were being consid ered. A third might take place a the time of the General Assembly motion admitting the sixteen mem bers. The last might be in front o the U.N. where the workmen were putting in the staffs for the new flags that would be added.

The representative of one of th new nations might be in conversa tion with Japan's permanent ob server and one of the original U.N members. This would give an op portunity for Japan to say how sh feels about being left out.[2]

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[1] For material, see *Bandung* by Homer A. Jack 30 cents from Toward Freedom, Room 503, 343 S Dearborn St., Chicago, Illinois; and *The Cold Curtain* by Richard Wright, World Publishin Co., 2231 W. 110 St., Cleveland, Ohio, $3.75.

[2] For ways to put on a spot drama see *Progra Book*, "The Islands Await His Word," p. 4 The same material could be constructed into skit. For more information on the San Francisc Conference and admission of new members, se *United Nations Review*, June, 1955, and January 1956. Both issues are still available from the U.N Bookstore, United Nations, New York. 40 cent each, plus postage.

SPIRITUAL LIFE CULTIVATION

By MRS. H. C. LEONARD, *Chairman, Standing Committee on Spiritual Life*

GREETINGS to all secretaries of Spiritual Life of the Woman's Society and the Wesleyan Service Guild in the local hurch.

Into your hands has been placed reat responsibility—"To quicken he spiritual life of all Methodist omen, to deepen their prayer life, nd to increase their sense of re-ponsibility for personal service nd giving." This will require time, alent, and much prayer. May we ogether accept this challenge and o forth with confidence, knowing hat God is adequate for every eed.

Suggested Emphases

For September we present four mphases, each an aid in deepening ur prayer life.

1. Prayer Groups

Prayer is power. This deepest ource has been greatly neglected nd undeveloped. Someone has aid, "When I pray I feel as if I am lugging in on the power of the uni-erse," and so we are. Paul says, I can do all things in him who trengthens me." (R.S.V.) Many powerless Society could become trong by opening up this channel f power.

May we strive to have at least ne prayer group in every Woman's ociety.

A helpful book for prayer groups s *Two or Three Together*[1] by Freer nd Hall. $2.50.

Some Suggestions:

a. A prayer group must be small nd intimate (twelve or less).

b. A prayer group is bound by ommon concern.

c. Most of the time should be pent in prayer, spoken and silent.

d. Study and sharing are helpful ctivities.

e. Place, time, leadership: should e left to the decision of the group.

f. Members are expected to carry n private devotions daily.

2. Increased Use of *Prayer Calendar*

The new attractive *Prayer Calendar** (50 cents) presents the name and location of each major project of the Woman's Division of Christian Service; also the names and birthdays of the deaconesses, missionaries, and workers serving these projects. It is a valuable piece of missionary education material, and will assist in widening our prayer circle.

3. Fellowship of Intercession

Believing in the power of prayer, the Committee on Spiritual Life is endeavoring to enroll every member of the Woman's Society and the Wesleyan Service Guild in this fellowship.

September is the month for the presentation and initial enrollment. Time should be given for prayerful consideration of the purpose and plan of this fellowship, followed by repeating in unison the affirmation and signing the cards. Use your clever ideas and make this a service in the stewardship of prayer.

Reporting the Fellowship of Intercession: The October report should show the number of the initial enrollment. Report only *new* members on the February and June reports.

4. Week of Prayer and Self-Denial

It is the responsibility of the Committee on Program to place the observance of the Week of Prayer and Self-Denial on the calendar of the Society for the last week of October and arrange for a Quiet Day and a Progam Meeting. As a member of that committee the Spiritual Life secretary will want to make this week, with its two meetings, of value and interest. It would be well for the secretary of Spiritual Life and her committee to study and discuss materials in order to participate fully when the plans are made in the Committee on Program.

Necessary materials should be ordered by the secretary of Literature and Publications from Literature Headquarters at an early date. Gift envelopes will be needed for all members, shut-ins, and friends and should be distributed at the September meeting.

Ideally, the Quiet Day and the program meeting should take place on two different days during the week. The purpose of the Quiet Day is communion with God among Christian friends. The program meeting is designed to inform members about the projects for which our gifts are made; to offer prayer and gifts. This service can be dramatized effectively as a reader presents the information, followed by a dedicatory worship service.

Concerning Materials

1. Do secure the Spiritual Life Packet for 1956-57* (60 cents). Several pieces will help you with the September emphases: such as, (a) *Prayer Group* by Norman K. Elliot; (b) *A Vigil of Prayer* (*Tidings*); (c) *Ways of Praying* by Muriel Lester.

2. *Prayer Cards:* 1. Pray Without Ceasing* (free for postage).

2. The Peace of God * (25 for $1.00).

3. Prayer at Noontide* (3 cents).

New Prayer Cards: 1. "The Bond of Peace" * (with picture of Meditation Room in the U.N. Free for postage).

2. "I Am No Longer My Own —But Thine." * (This contains the beautiful Covenant Prayer of John Wesley and quotations from St. Paul and St. Mark. 5 cents.)

3. The new *Handbook for Secretaries of Spiritual Life** (35 cents).

We close this lengthy greeting with this simple prayer: Help us, Lord Jesus, to see our task, to do our best, and leave the rest to Thee. Amen.

[1] Available from The Methodist Publishing House serving your territory.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

Beginning With Me

By VIVIAN WEEKS DUDLEY

Secretary of Spiritual Life, South Central Jurisdiction

OPENING HYMN

LEADER: For four years we shall turn to this theme for our Woman's Society work. (*Shows poster and reads*): "The Spirit of Christ—For All of Life."

Thinking of the spiritual emphasis for the new quadrennium, let us look at some of the many materials which are available to us for cultivating the spiritual life, as we see their relationship to our goals. Mrs. ———, secretary of Spiritual Life, will show us the tools prepared for her and her committee. The committee members will tell of the tools used in their allotted work, as I point out the goals. (*See list of materials on page 25.*)

SECRETARY OF SPIRITUAL LIFE (*holds up each piece of literature and gives its title, adding*): There are many more, but with these we hope to show you that Spiritual Life material does illuminate our quadrennial goals, and its use can lead us straight to our Master. Let us pray that it will do so. (*Stanza 1, No. 297,* The Methodist Hymnal, *is read or sung.*)

COMMITTEE MEMBER I (*as Leader indicates Goal 1*): Here are the more or less mechanical tools of our work—the *Handbook,* our cultivation leaflet, and the report blank. These tell us what to do, how to do it, and how to report things done. These materials are outward signs of an inner commitment to our Master; for to learn details of work takes discipline, as does serving on a committee, but both can mean fellowship with people and with God. Discipline and fellowship are spiritual experiences.

We are told that the Christian religion is the only one which accepts the physical and material as having spiritual significance. We do actually see spiritual significance in this very material report blank, for instance, because we see each number in each item as representing a person's effort to help God make a better world for all people. As we give thanks to Him for these efforts of His children, we find ourselves worshiping because we see living persons instead of dull numbers on a sheet of paper! It is a joyous discovery that under the spirit of Christ for all of life hard study and once-dull paper work can be changed into happy appreciation of people.

COMMITTEE MEMBER II (*as Leader indicates Goal 6*): The *Prayer Calendar* is a "must" if we are to identify ourselves with the Christians of the world.

(She develops her own talk, using such points as: (1) The *Prayer Calendar* is a link between people far apart who are yet together in prayer. (2) It is a tangible reminder of our promise to support our workers by prayer. (3) It has a redeeming effect on the home in which it is used. At this point the Leader indicates Goal 4. Other points will occur to the speaker. She may wish to close by leading the group in prayer for workers and institutions named for that day in the *Prayer Calendar.*)

COMMITTEE MEMBER III: The Spiritual Life Packet is a treasure-house of helps for Christian thought and practice. Here are six pieces on prayer, two on stewardship, and one each on health, retreats, Methodist beliefs, the Bible, and a bibliography for great personal enrichment and wider service. We commend them all to you.

Again in the packet we see the spiritual significance of "things," this time looking at money.

(As Leader indicates Goal 2, a prepared reader gives "Who Would Have Guessed?" from the Packet. Member III tells briefly of "Prayer Groups," "A Vigil of Prayer," "Some Secrets of Prayer," and "A Call to Prayer" as Leader indicates Goal 1.)

Muriel Lester says, "The cultivation of the spirit should be considered with at least as much intelligence as the cultivation of corn." (*Leader indicates Goal 5.*) *In Ways of Praying* Miss Lester gives such helps for cultivating the spiritual life that we feel God is calling us through her. She says that by remembering the Presence of God when we look at people around us, we can think of each of them as being very near and dear to God—and so we pray for them. The one who cultivates the habit of turning his thoughts toward God, instead of toward himself, looks at people through the eyes of God and gives himself in love to those people whom God loves.

SCRIPTURE: John 4:23-24.

PRAYER

MEDITATION: Page 3.

CLOSING HYMN: "Jesus Calls Us," No. 233.

Additional Program Suggestions

I. This Is for You. Give a spicy review of THE METHODIST WOMAN and WORLD OUTLOOK, picking out items of particular interest to certain members. Preface each presentation with the words, "Now this is for you, Mrs. ————." Try to find a short paragraph for each member.

II. General Quiz

A. Going Places? When? Why?
1. **Buck Hill Falls**
2. **Lake Junaluska**
3. **Lucknow**

B. Arithmetic Problems
4. **Credit for ten dollars. Why?**
5. **MYFund. Explain.**
6. **60 and 16 = ?**
7. **$1.00 and $1.50 = $2.30. How?**

C. Observances
8. **Two dedications. Where?**
9. **October 24. What?**
10. **UNICEF Halloween. Explain.**

D. Week of Prayer Projects
11. **First observance. Where? When?**
12. **Name and locate the following projects made possible by offerings: a hostel, an auditorium, a gymnasium, a social center, new school buildings, a dormitory.**

NOTE—See page 25 of this issue, plus May 1956 issue, page 25; and June 1956 issue, page 22.

ORGANIZATION AND PROMOTION

MISS DORCAS HALL, *Executive Secretary,*
Section of Education and Cultivation
MRS. MAUDE WHITE HARDIE, *Assistant to the Executive Secretary*

Welcome, Local Church Activities

BY ACTION of the 1956 General Conference, Local Church Activities is now related to the Section of Education and Cultivation of the Woman's Division, instead of to the Department of Christian Social Relations, where it had been since the beginnings in 1940. A statement appeared in the July-August issue of THE METHODIST WOMAN, pointing out that there will now be in each local Society, a chairman of Local Church Activities, who will be elected or appointed at the same time as the other officers. A chairman implies a committee, and on this committee on Local Church Activities the secretary of Promotion will be a member.

The chairman of Local Church Activities will not have to fill out a separate report blank, since there is no corresponding office in district, conference, or jurisdiction. Her report will be included on the blank of the secretary of Promotion. Word of outstanding activities will be channeled and shared with other Societies through the Organization and Promotion pages of THE METHODIST WOMAN.

The field of service for Local Church Activities is the same as in former years, but it will now have a more clearly defined identity, which should in turn make possible a closer interrelationship with the rest of the program of the Woman's Society. The analysis of duties—or, rather, should we say opportunities?—is clearly stated as in previous years. Shall we refresh our recollection of these?

Local Church Activities are service activities within the local church and in the community. It is important that these activities not be submerged in terms of money-raising responsibilities, since the duty of planning for securing all funds for the Society lies with the Committee on Finance.

In the field of fellowship, some of the most familiar services are the following, among which you will doubtless recognize many of your own Society's accustomed activities: visitation program to church families, shut-ins, newcomers; greeting or welcoming committees at various church services and Society meetings; special plans for making new members of church and Society feel a sense of belonging; fellowship luncheons, dinners, teas, and parties for church families, youth groups, official board, church-school workers, or other groups needing to feel themselves a part of the total group.

All this is a challenge to hands and hearts and minds. Let us look on our Local Church Activities program as a growing edge for spiritual enrichment and Christian fellowship, as truly as for a series of practical aids. Let us measure all our methods by the contribution they make to the total life of Society and church, and the fullness of degree in which they are worthy of the familiar words of dedication:

"Bless Thou the gifts our hands have brought;
Bless Thou the work our hearts have planned;
Ours is the faith, the will, the thought;
The rest, O God, is in Thy hand."

(Samuel Longfellow)

WHAT CAN I DO FOR MY CHURCH?

I can be sympathetic with its ideals.
I can be loyal to its appointed services.
I can habitually uphold it in prayer.
I can contribute my part toward its support.
I can aid in its benevolences.
I can cordially welcome strangers.
I can help promote good fellowship.
I can seek out and help the discouraged.
I can refrain from criticism.
I can invite my unchurched acquaintances.
I can help create a spiritual atmosphere.
I can be charitable toward the erring.
I can attempt any work assigned me.
I can encourage the study of God's Word.
I can dedicate my talents to sacred uses.
I can be genial, kindly, and courteous to all.
I can see the best in fellow members.
I can discourage fault finding and dissension.
I can faithfully keep the Lord's Day holy.

(From the *Park Street Spire*, Boston, Massachusetts)

Tarnished Idealism

By CYRUS R. PANGBORN

A Fictional Conversation That Might Happen If the Clergy Could Believe That Religious People Reall Understood or Prized Candor, and Would Not Need to Happen if More "Pillars" Were Religiously Literate

THE minister is in his study. Of him personally, let us say only that he is well educated for his vocation, sincerely devoted to his calling and his people, and generally respected in the community. He may be called the Reverend Mr. Cleric.

Pausing at the study door on her way down the hall to the parish house is Mrs. Good, the well turned-out matron who is current president of the Woman's Christian Service Society.

"O Reverend, hello! I'm just on my way past. Have you noticed whether the florist has delivered our order? I said for him to be here at two o'clock sharp, because if I don't get the tables decorated now they won't be decorated at all. I can't do it later. You know, the bean supper tonight. We just expect to make *scads* of money. I bet that'll please you all right. I forget what it is you said money is needed for, but I'm sure it's a good cause. But I mustn't keep you any longer."

"You're not keeping me, Mrs. Good. As a matter of fact, the flowers have not come; and since I have been hoping to have a little conference with you for some time, come in and let us talk until they do."

"We-e-ll, I *could* be getting vases ready, but I'm never one not to talk if I have the chance. What about, Reverend?"

"Mrs. Good, I'm very much interested in the programs of our fellowship groups for this year—the women's society, the men's club, and the youth groups. Tell me *your* plans."

"Well, now, Reverend, we have a perfectly marvelous program planned. And it *looks* so wonderful. Mrs. Royal spent three whole days typing it for the printer. I thought we would never decide whether to have it got up in red or blue ink, but we finally decided on red. I know you'll like it."

"What I want to know is, what is *on* it?"

"And the expense! But Reverend, it was worth it. We'll attract all the best women."

"Can you tell me what kind of programs you are going to have?"

"That's just it. They're wonderful. The first is benefit whist. The proceeds will pay for the freigh on the left-over church-school materials of the 'ol curriculum' which you said should be thrown away We're going to ship them to southern missio churches. Isn't that nice? Next, a style show. All th big department stores are sending their latest ready to-wear clothes and the models to show them. Oh, th work that goes into these things! It takes at least fiv committees to make all the arrangements, provid refreshments, sell tickets, and advertise to the com munity. But it's worth it. We expect to make a least $200 to contribute to the Relief Fund."

"Do you know, Mrs. Good, whom the Relief Fun is intended to aid?"

"Well, *I* don't. But we have a committee that *doe* know. They're the study committee and the sam women have been on it for years. We trust their judg ment whenever the society has money to contribut for relief."

"And the third program, Mrs. Good?"

"M-m-m, I fear it's rather heavy. It's on famil life. We've asked your associate to say a few word about how important it is for children to have reli gious education if they're going to be saved from be coming juvenile delinquents. But not all of the meet ing will be as heavy as that. The White Lady fro the gas and electric company is going to tell us abou all the wonderful new recipes for happy family life.

"Mrs. Good, you need not go on. I would like t know if there is any program planned for the educa tion of all our women. I know the study committe of which you spoke. The women on it are the life blood of this church. They know its convictions, an its work at home and abroad. They know what Chris tian responsibility means in our kind of world. The know our world, with its democratic and its commu nist revolutions. But as you say, these same wome have been the study committee for years. In fact, fo the last ten years their literacy has been doing servic for everybody else's. Do you contemplate, for th whole group, the study of, say, a book which describe the content of our Christian faith in contemporar terms? Or any study of the agencies of our denom

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tion for preaching and social services in other parts the world? Or any effort to explore the relation of igion to present problems of education, politics, e economy, or morals?"

"Why, Reverend, of course not. You know the omen wouldn't come if we did. Besides, your sers are so inspiring that we don't need it. I was just rried away last Sunday!"

"What did I say last Sunday?"

"Er, well, now, oh! something from the Bible or her. *You* know. You preached it."

"I'm sorry to say I did. It was the usual skimmed lk. Long ago I remember trying to preach heavy eam, and you found it indigestible. And once I reember asking why the President chose to become a urch member after his election, and you spread the rd around that Mr. Cleric had to be stopped talking litics from the pulpit. I was *not* talking politics. I id expressly that it was not for us to determine the esident's motives, but that the incident should proke, instead, an inquiry into our own motives for ing church members. You did not make that iniry into yours. But if you had you might have und that you hold membership in this church out of eer habit, for convention's sake, and because it is rt of the picture you and your husband have of at contributes to success, advancement, and solid cial standing."

"Mr. Cleric, I've never been talked to this way. n a good woman and I've always tried to do what's ght. I can't do more than I'm doing. I take care of ree children and a home. I'm an officer in three ubs and a canvasser for the community chest, the art fund, the cancer fund, the polio foundation, and y alma mater. When would I or any of our churchomen plan or prepare ourselves for such programs you suggest? Anyway, I took bib. lit. in college. hat could be better?"

"Mrs. Good, did your bib. lit. professor spend most his time lecturing on apron-making for temple baars during the reign of Solomon, and flower arrangents for benefit teas in the first-century Christian urch at Antioch?"

"What a question! Of course not. It was a snap urse, but not *that* snap."

"I asked only because what *was* taught is not anying you seem to remember, or want to study more out, or try to apply."

"What would you have me do?"

"I could suggest that you drop a good half of what u are doing. In its place, I would recommend readg from time to time some of the excellent books, mphlets, and journals which are being published lay people today, to strengthen faith by increasg their understanding of it. I would have you talk s to your friends about favors for the next club meeting, and more to your unchurched acquaintances about how a profound faith broadens the perspectives and purges and deepens the commitments of the twentieth century's anxious people. I would have you think less of how to make a fast buck for this church, and more about giving from your own purse for causes which you have examined and seriously decided to endorse."

"But, Mr. Cleric, I can't. I can't just drop half of what I'm doing. I'm a responsible person. I said I would do these things and people are counting on me. Why, what would people think?"

"The worst, I am sure; except for a few who would understand and quietly applaud. But you are right, Mrs. Good. You can't drop what you are doing, because what you are doing is glued to your fingers. The florist just went down the hall. You had better hurry after him. May your bean supper be a glorious success."

"Oh, yes, the bean supper. Reverend, you almost made me forget. I meant to ask you to say the grace before the beans. You pray *so* divinely."

Exit Mrs. Good. For a moment the Reverend Mr. Cleric contemplates handing in his resignation. His mind wanders to the effort it would be to pack and move and begin anew. Wearily, he picks up a pencil and adds to the notes he had begun for a noonday speech to the Optimists on "Our Many Churches: Symbols of the Prosperity of Middletown."

This conversation could be written with the roles reversed. Mrs. Good could be a laywoman of real religious perception, and Mr. Cleric a clergyman whose aims were to run his church as a successful business and to secure a reputation for himself as a go-getter. There are men in the vocation for such reasons—usually without knowing it.

But it is also true that some men turn into this kind of cleric because their real task is rendered so hopeless by the illiterate lay men and women who are the wheels of the congregational machinery. They are not unsympathetic pastors. They know that hours spent at a kitchen sink make it easier to read the *Reader's Digest* than a book on "What Can We Believe?" But they also know that men and women of intelligence, college training, skills, and charm can become satisfied with popular journals and social trivialities only by deliberately scaling down youthful standards of the depth and sincerity and humaneness which they once intended to build into their lives. They know that the vision once was there but that its life has been taken, partly by choice, partly by drift. They know that they too are caught, for they cannot preach about a vision which their people no longer understand. They must preach of simple, homey things, of ways of personal peace, of other people's sins, and of how wonderful is the return to religion. Is there escape, except by killing their own dream?

CREATIVE REPORTING

THERE may be some matter-of-fact souls who read this title with a feeling of "Reporting, *creative?* What next?" But will you who have reports to make—and that means some three hundred thousand women, if most of our thirty thousand Societies have their full quota of officers—stay with us as we try to make our point?

Most of us have had the experience of waiting for word about some loved one for whose health we are deeply concerned. Then comes a letter or a phone call—and as we hear that the crisis is past and all is well, we breathe a sigh of happy relief and give thanks for the good report. The letter and the telephone were instruments, only, that made it possible for us to share the glad experience of the scene at the other end, as we *visualized* the report.

If you have had a child in school, you know the importance of the report card. It is no mere printed oblong of cardboard with letters or figures, but a key to the victories or the disappointments of that beloved young person who comes bearing it home. As you read, you see the effort that went into that month of homework and classroom work. You see your own part in it, too, and are glad that you did as you did in standing by, helping to make possible that report. Further, it may serve as a guide to the points which in the future need particular attention.

In an organization that involves and depends on nearly two million women, reports reflect activity in a variety of lines as wide as human need. Three times a year—reduced from four, please note—the words and figures which make up the report are a medium only for conveying all that has gone into the work. Worship and service in the local church, the larger community wide as the world, the world church, are condensed in a few lines, and sent as a tiny stream to join a swelling tide of other reports. And facts and figures, seemingly small in themselves, are in every case of utmost importance; for one missing report, one carelessly compiled and giving an untrue pictur blurs the accuracy and value of the whole.

As you prepare your report, whichever your line work, give this creative element its opportunity. Tr to allow time so that you will not be frantically copy ing figures and rushing to meet the deadline at th post office. Let your thoughts go back over the perio covered—its highlights and those not so high. Thin of the expenditure of personality and devotion on th part of the women, that made the results possible. may be quite a series of moving pictures, in a doub sense.

Report blanks for the new quadrennium, 1956-196 have been carefully revised. Every question on ever blank has been evaluated, with a view to securin the necessary facts while keeping the questions a few and as simple as possible. The one major chang is that Local Church Activities now reports throug the secretary of *Promotion* instead of through *Chris tian Social Relations* as formerly, and the questio asked are new.

There is a second way in which reporting may be creative activity. This comes through the questio on the various blanks where opportunity is given fo evaluation of accomplishment, and comments in ge eral. These answers in many instances are widel shared, for the benefit of other Societies, by the secre tary of the line of work receiving the report. Ofte these items are incorporated in a general way, in th pages of THE METHODIST WOMAN.

For small Societies which have hitherto found re porting difficult if not impossible, a new procedure ha been arranged. Certain questions on each blank hav been starred as basic and possible of answer, regard less of whether the Society is large or small. A blanks in the *Record and Report Book* should b studied by the small Society, and answers made to a many questions as possible, whether or not the So ciety has a secretary for that particular line of work (Full details for reporting are given in *A Guide* The entire range of questions should give the sma Society a sense of space in which to grow—never sense of frustration at not being able to deal wit them all.

This general principle is true too for Societies o any size. A look at the total picture shows where w may do better in the four months ahead. The life o every Society should b a process. of growth An growth is itself a creativ process. We hope that i the days ahead eac report may take o something of this ne significance through it creative aspects

Charter of Racial Policies
Ratified by the
Wesleyan Service Guild
of
Virginia Conference

WESLEYAN SERVICE GUILD

LILLIAN A. JOHNSON, *Secretary*

SPECIAL INTERESTS

AFRICA—NYADIRI, SOUTHERN RHODESIA

PUBLIC HEALTH AND NURSING

By MRS. F. RODERICK DAIL

EVENING prayers were being voiced. Heads were bowed reverently when one woman's petition began, "Dear Lord, we have come to this 'dip-tank'; now wash us clean and send us back to be better Christians."

This is a natural petition from a Southern Rhodesian woman whose way of life is being changed. Dr. Clara Nutting's public health program in cooperation with the government is having its effect. The government provides a "dip-tank" where the people bring their cattle and drive them through the medicine water to get off the ticks and other pests. The dramatic transfer of this public health service into a spiritual lesson is an example of the great challenge of this approach to the heart of the African people.

For several years, Dr. Nutting has been assigned to the whole Southern Rhodesian Conference where she has set up a public health and nursing service. She and Miss Lulu Tubbs travel as a team, Dr. Nutting holding classes in baby care, nutrition, and prevention of diseases, and Miss Tubbs teaching Bible and giving other religious instruction. They travel in a special car with an African nurse and a driver who serves as general handy man. His duties include running the projector and describing the filmstrips in *Shona*, the native language. He even is learning to type.

The program in health education brings Dr. Nutting to the mission schools for special classes for teacher-training students, high school pupils, and mothers who are given instruction in the homes. The team covers the areas around four stations—Mutambara, Nyadiri, Old Umtali, and Umtali.

The Government Health Department believes that one of the main problems is malnutrition. It is not primarily an economic problem, but one of education. Dr. Nutting has helped to introduce the use of powdered milk in an effort to supplement their diet of mush, meat, and greens. This sugar-milk project is taking hold, and the local stores are beginning to stock it in quantities.

The spread of tuberculosis in Southern Rhodesia has made necessary a vigorous program in prevention education. This is being launched in cooperation with the government. Much work must be done in teaching, raising funds, and building units for the care of tuberculous patients in the government hospitals.

Besides the significant work of Dr. Nutting and Miss Lulu Tubbs, the special service which Mrs. Pearl Willis Jones (a nurse who has just returned to Nyadiri) is rendering should be noted. She took back with her a new mobile medical unit. It will make possible an increased service for the people in that area.

Il Maten Dispensary

The missionary nurses who were working in the dispensary at Il Maten have had to evacuate because of the unsettled conditions in North Africa. They are now in Algiers, and are working with the village people of Il Maten who also have had to move to the city. The work in Il Maten will be resumed as soon as possible. Miss Laura Chevrin, one of the Il Maten nurses, describes her present work:

"Many men from Il Maten are working in Algiers and live there with their families. I had many of these young mothers in school and they are very glad that I can come to see them. It is a work that has been left aside.

"As I cannot be at Il Maten these days, I am very glad to be able to do this work. Of course, we are anxiously waiting for better days to come so that we can go back to Il Maten where we know many patients need us. We put everything in the hands of God and we want to be ready to do what He wants us to do. We pray much for peace in this country we love so much.

"I am also working with a committee on the revision of the Kabyle New Testament. We can find no new ones and it must be reprinted. We want a better translation than the one we have now. It is very interesting work."

Guild Member Commissioned

Dr. Roberta Rice, a member of the Wesleyan Service Guild of Trinity Methodist Church, Grand Island, Nebraska, was commissioned at the Nebraska Annual Conference meeting in June. Dr. Rice, a former physician and surgeon at the Grand Island Veterans' Hospital, has been studying at Scarritt College for Christian Workers in Nashville, Tennessee, during the spring and summer. She has been assigned to medical work in Korea.

MISSIONARY EDUCATION

ELIZABETH STINSON, *Secretary*

SOUTHEAST ASIA

SUGGESTIONS FOR TEACHING COURSE

By DOROTHY FARMER[1]

SOUTHEAST Asia—what is it? Where is it? Who are its people? These are only three of the many questions that church women will be asking as they plan for this study in the local church. Before World War II little was known of this vast area, but since 1940 war and movements toward independence have put these peninsulas and islands in the world spotlight.

The textbook is *The Church in Southeast Asia** by Thomas and Manikam ($1.25). One significant fact brought out by the authors is that the Christian church is coming of age in Southeast Asia, and the whole strategy of Christian missions needs to be adjusted and strengthened so that the indigenous church may become self-sustaining. The supplementary book is *East From Burma** by Constance E. Hallock ($1.25). Here is found a wealth of information about the political, economic, social, and religious life of these peoples whose culture, customs, and religions are so varied. The *Adult Guide on "Southeast Asia"** by Doris Dennison (50 cents) is excellent. Another helpful book is *New Nations of Southeast Asia,*[2] the Headline Series No. 110. Other helpful material is listed in the Guide.

This suggested study for the Woman's Society is planned for four sessions of one and one-half hours each.

SESSION 1. DISCOVERING SOUTHEAST ASIA

First, introduce the study and discuss the textbook and supplementary materials. Mention the timeliness of this study and ask the class to give reasons why church women should be interested in a study of Southeast Asia. Have a map study (*Political Map of Southeast Asia,** 75 cents). Point out the important and strategic places and especially the centers where The Methodist Church is working.

Then give an over-all picture of what you want to do in this study. The major topics and suggestions in the Guide are excellent. Divide the entire group into six subgroups or "delegations." Let each group choose a country and prepare a twenty-minute report covering the following items: (1) country and people; (2) political situation; (3) industries and occupations; (4) religion; (5) effects of war and communism; (6) influence and work of missions.

Since the time is limited, very careful preparation should be made and only the salient points brought out. The groups should vary their method of presentation. Panels, conversation groups, role playing, impersonation, round-table discussions are a few of the methods that can be used effectively. Consult the Guide for further suggestions. This will be the major assignment for the class members, and should therefore be carefully planned and fully explained at the first session.

For the remaining time in this period divide the group into three subgroups and give each a list of questions which are found on page 14 of the Guide. Allow fifteen to twenty minutes for study, then reassemble and report and discuss the findings. This will help the class acquire a background of gener knowledge about Southeast As and will help them as they prepa for their group assignment.

SESSION 2. THE PHILIPPINES, INDONESIA, AND MALAYA

Call for the three group repor and at the close of each summari and lead the class in a discussio Close the session with a speci prayer for the leaders and for th Christian communities of the countries.

SESSION 3. BURMA, THAILAND, and SOUTH VIET NAM

Follow the same procedure su gested for Session 2.

SESSION 4. THE UNFINISHED TAS

In this last session you will wa to lift up the real purpose of th study—namely, the church Southeast Asia. What contributio has the church made? Discuss th role and place of the missionary the status of the indigenous churc the kind of help needed fro Western churches; the vario agencies that are working strengthen the Christian churc You will find excellent material f this discussion in the last session the book *Christianity and the Asia Revolution** by Manikam ($2.50 and also in the Guide. If there a missionaries from your conferen or jurisdiction working in Soutl east Asia, be sure that you kno about them and their particul work. Sometime during the stud stress action from study. Use th 1956-57 *Study and Action** leaf (free) and call attention to th study class projects on page 33 the June issue of THE METHODI WOMAN. Close the last session wit a period of intercessory praye using pages 15 to 22 of the *Pray Calendar, 1956,** 50 cents.

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* Available from Literature Headquarters, 7 Reading Road, Cincinnati 37, Ohio; or Distrib ting Offices.

[1] Dorothy Farmer (Mrs. E. H.) formerly missionary in the Belgian Congo, Africa, n serves as secretary of Missionary Service Foreign Fields in the South Central Jurisdictio

[2] Available from The Methodist Publishi House serving your territory.

STUDENT WORK

DOROTHY NYLAND, *Secretary*

THE SECRETARY OF STUDENT WORK IN THE LOCAL SOCIETY

By MRS. O. D. THOMAS, *Southeastern Jurisdiction Secretary of Student Work*

ND it came to pass that there lived in Anytown a consecrated Methodist man who was elected secretary Student Work in her local Wom-'s Society. She was elected to s office because of her concern for d interest in the college-age ung people in her church and mmunity.

She was wide awake on current rld affairs and could easily hold r own in any conversation about e world situation. The college idents liked to visit her home cause they were free to discuss y problem—racial, cultural, na-nal, or international. She helped em clarify their thinking on the ace of a Christian young person today's world affairs.

She realized the importance of r office. She knew that in order be an intelligent secretary, she ist acquire information about udent Work. Straightway she se-red a *Handbook for Secretaries of udent Work* * and a copy of Why Bother?" * With these two ces of "must" material, she ked up her current copy of THE ETHODIST WOMAN, turned to the ge on Student Work, and began ing one of the most challenging periences of her life. As time nt on she became exceedingly ll versed about what was ex-cted of her. She kept a notebook, d when she attended Officers' aining Day she was prepared to x questions. She was always ady to make a good report to her ciety.

Student Days

This secretary had a conference th her pastor who was concerned out his college young people, and ey planned carefully for the ob-rvance of Methodist Student Day June. Although this item was in e budget, the pastor agreed that e church membership should ow about our Methodist Student an and Scholarship Fund. He t that members should be given opportunity to make contribu-ns, and that it was a good time present the needs of the church for personnel in the ministry and in the other full-time church-related jobs.

They also formulated plans for another important observance—Student Recognition Day, the first Sunday after Christmas. This was listed in the church calendar and the secretary was instructed to call a meeting of the students at least by Thanksgiving to plan for that day, when college students, service personnel, and the high-school graduates all would be recognized.

Contacts

Be it further understood that by the time of the high-school group's graduation, this secretary had found an opportunity to talk with each one and knew the school each had selected. Already she had ordered a supply of Student Information Cards, and by the middle of July had filled out a card for each student and had mailed it to the Methodist Student Worker on each campus. She had contacted the state MSM director to be sure that she had all of the addresses correctly listed. She had ordered a copy of the orientation issue of *motive* for every freshman. She rearranged her mailing list so that every former student, every member of the armed forces, every freshman, and all the employed college-age young people away from home received *Power,* other worship materials, and mailings from the church.

This secretary had impressed upon her young people who were going to college the importance of becoming affiliated with the Wesley group on the campus. She explained the terminology of the Methodist program—such as Methodist Student Movement and Wesley Foundation. Several students were interested in full-time Christian service, so she ordered copies of *Methodist Service Projects.*

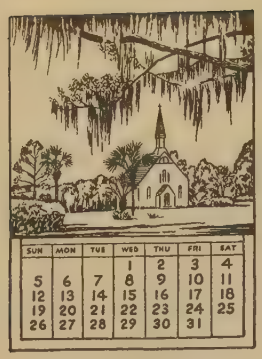
Student Meetings

As this secretary continued to grow in wisdom about serving students and in favor with God and these students, she learned about the state-wide meeting of the MSM; the summer regional leadership conferences, the quadrennial conferences, and the ecumenical meetings, such as United Student Christian Council and Student Volunteer Movement. She was concerned that her students have the privilege of attending, so she encouraged their parents to send them and in some cases helped secure travel scholarships from the local church. When they returned, she arranged opportunities for them to share with church groups. Especially was she grateful to have several who wanted to caravan during the summer.

As months passed, this secretary of Student Work became so engrossed in her job that she gave up some other activities which did not seem so compensating. Her enthusiasm became so infectious that her neighbors' sons and daughters and her own son and daughter became interested. Her crowning joy came when her daughter said, "Mother, your concern has convinced me that I have a mission to fulfill. I want to be a worker for my Lord and serve Him through the channels of The Methodist Church." Great was this mother's rejoicing!

Report blanks were no bother to her. She had so much to report that there was not enough room and she had to fill in the margins. She was a *real secretary.* May her tribe increase!

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.



Around the Calendar

Suggested Activities for the MYF in Christian Outreach
September, 1956 – August, 1957

By HELEN L. JOHNSON and MAY L. TITUS

IF YOU are chairman of Christian Outreach, arrange with the MYF council for various members to work with you and the adult adviser during the year on activities related to Christian Outreach. Suggest to the council that a different committee be appointed for each activity, so that during the year every member of the MYF will have had a chance to work on at least one project in Christian Outreach.

The youth council makes plans for the entire MYF program. You and the adult adviser (and the secretary of Youth Work of the Woman's Society of Christian Service if she is not the adviser in Christian Outreach) may want to work out a tentative schedule of activities in Christian Outreach based upon the suggestions given here, as well as in *Youth Planbook*[1] and in the plans created by the council. Activities will center around the ideas and interests you talk about in your MYF meetings on Sunday morning and evening. Other ideas will come to you as you attend workshops and other meetings in the subdistrict, district, and conference. Present this tentative schedule to the MYF council.

As you make your plans in Christian Outreach, discuss these questions with the council:

1. Are members of your MYF more interested in the missionary work of our church than they were a year ago?

2. In what ways has your MYF grown in an understanding of how Christians work together through the ecumenical (world-wide Christian) movement?

3. What have you done in your MYF to make the group concerned about the need for world peace? What are you and your MYF doing to learn more about the program of the United Nations?

4. Is every member of your MYF making a personal pledge to the Methodist Youth Fund? (And paying it?)

5. What are you doing to help the members of your MYF know what their money does through World Service?

6. How has your MYF made a sacrificial effort to meet the needs of the world through giving to overseas relief and reconstruction?

Read the chapter on Christian Outreach in *Handbook of the Methodist Youth Fellowship** (paper, 75 cents; cloth, $1.00), and *Missionary Materials for Youth.**

September

1. Purchase new youth materials on the current missionary themes, "Southeast Asia" and "Mission Field: U.S.A." *Missionary Materials for Youth** describes these materials.

2. Appoint a committee to plan for the two Sunday evening discussions on "Peace Is Our Business," October 21 and 28.

3. Make plans for the girls of senior high and older youth age to study the work of the Woman's Society of Christian Service in a World Friendship Group of Girls. Use the booklet containing programs and worship services entitled *Bridges to Understanding.** (75 cents.)

4. Send the spring 1956 *MYFund Bulletin*[2] (listing projects that receive support through the MYFund) to church members in the armed services. Suggest that they visit projects near them.

October

1. Urge youth to participate in World-wide Communion Sunday, October 7; World Order Sunday, October 21; and United Nations Day, October 24.

2. Give a United Nations Birthday Party on October 24. Write to the Board of World Peace, 740 Rush Street, Chicago 11, Illinois, for suggestions for *A United Nations Birthday Party* (10 cents).

3. Plan to present the need for giving through the Methodist Youth Fund. Order packet of free materials[3] (one packet per church).

4. Select a school, hospital, or community center listed in *Supply List* (2278-B[3] and have a work party or "shower" to make or collect materials; send them to the chosen place. Most of the places listed receive support through the MYFund.

5. Watch the church publications for news of the Centennial of The Methodist Church in India the last week in October. Make an attractive bulletin board or scrapbook with pictures and articles.

November

1. Invite overseas students at a nearby school to be guests of your MYF at Thanksgiving.

2. Make plans with the council for giving to overseas relief this month through the Disaster Relief Bank. Write to the Youth Depart-

NOTE: This article appears also in the September issue of *Roundtable*.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory.

[2] Order from the Methodist Youth Fund, Box 871, Nashville 2, Tennessee.

[3] Order from Youth Department, Box 871, Nashville 2, Tennessee.

ent[3] for a poster and flyer on Dis-
ter Relief Bank. Send money for
saster relief to the Methodist
ommittee for Overseas Relief, 150
fth Avenue, New York 11, New
ork.

3. Plan to send Christmas greet-
gs to missionaries of your church,
th at home and abroad, and the
issionaries and nationals whom
u met at summer assemblies,
mps, and institutes.

December

1. Order *Youth Packet on South-
st Asia.*[3] For leaders. Free. You
ll need these resource materials
r Sunday morning sessions in
nuary on "West of the Date
ne."

2. Make plans to observe Human
ights Day, December 10. Write
the American Association for the
nited Nations, 345 East 46th
reet, New York 17, New York,
r free materials on human rights.

3. Talk with your minister re-
rding youth's participation in a
hool of Missions in your church
January for the entire church
mily. In the youth section use
aterials on one of the current
issionary themes. See the leaflet,
*issionary Materials for Youth** r resources.

4. Have an "around the world
ristmas party." Use games,
rols, stories, and food from vari-
us countries (including your
vn!). Invite persons from other
untries or other racial groups who
ay be in or near your community.

5. Attend vocation conferences to
arn about missionary service and
cations related to world peace.
ne Committee on Christian Voca-
ns in your church should have
formation to share with your
YF.

January

1. Present a "snapshot" occa-
nally during this month and suc-
eding months, describing one
ace where our money goes through
e Methodist Youth Fund.

2. Select a play on missions or world peace to read or produce. Order *Presenting Missions and World Peace Through Drama* (2345-B) free from Youth Department.[3]

February

1. Order *Youth Packet on Mission Field: U.S.A.*[3] For leaders. Free. You will need this for resource for the Sunday evening sessions on March 17 and 24.

2. Determine ways to lend support to the effectiveness of the United Nations. Ask a few interested youth to analyze the coverage that your local newspaper gives the U.N. Make a U.N. scrapbook and share it with other groups in the church.

March

1. Check all pledges to the Methodist Youth Fund. The fiscal year for the MYFund closes May 31.

2. Plan for participation in the World Day of Prayer, March 8.

April

1. Plan for a dramatization of the life of a missionary, either in this country or abroad. Some of the *Eagle** and *Frontier** books (25 cents each) provide good story material for informal dramatization. Secure free list of *Eagle* and *Frontier* books from the Youth Department.[3]

2. Plan to participate in a Good Friday MYF sacrificial meal and service, presenting the continuing need for overseas relief. Send offering to the Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York 11, New York, requesting that the money be used wherever the need is greatest at the time. See special issue of *Concern.*[4]

May

1. Plan for a dedication service when new MYFund pledges will be made.

2. Urge members of your MYF attending summer assemblies, camps, and institutes to bring back ideas and plans for strengthening Christian Outreach in your MYF.

June

1. Appoint a committee to plan for the Sunday evening unit, "Lives That Remind Us," July 28, August 4 and 11.

2. Plan a World Friendship evening around a campfire. Invite a missionary or guest from another country if there is one in or near your community. Use songs from *Lift Every Voice* (25 cents each from Service Department, P. O. Box 871, Nashville 2, Tennessee. Cash must accompany order.) Use a story from one of the books listed in *Missionary Materials for Youth** or *World Friendship Reading for Seniors and Older Youth.*[3]

July

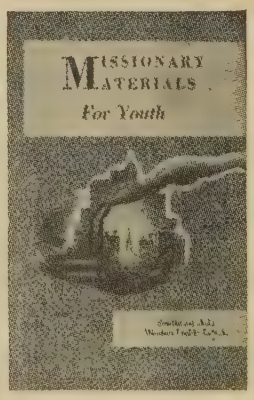
1. Plan opportunities in MYF morning or evening meetings to learn some of the hymns with world-wide implications in *The Methodist Hymnal.*

2. Visit at least one of the missionary enterprises within your conference.

August

1. Ask youth who attended assemblies, camps, or institutes to tell about one way that Christian Outreach was emphasized. Plan ways of using these ideas in your MYF.

2. Plan ways to celebrate India's Independence Day, August 15.



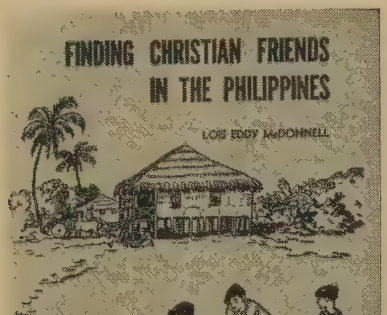
[4] Order from National Conference of Methodist Youth, Box 871, Nashville, Tennessee ($1.00 per year).

Children's Work

RUBY VAN HOOSER, *Secretary*

MISSIONARY EDUCATION, 1956-57 EMPHASES

PRIMARY — PHILIPPINES — MIGRANTS
JUNIOR — SOUTHEAST ASIA — MIGRANTS



DURING the year 1956-57 children in The Methodist Church will be engaged in the study of two significant and interesting missionary emphases. Primary children will discover some of the ways in which their church is at work in the Philippines, and they will find new friends among the Filipino people. Junior boys and girls will give their attention to some of the work that Methodism is doing in Southeast Asia—in Malaya, Sumatra, Sarawak (Borneo) and the Philippines—and will have a sense of fellowship with these members of the world family. Both primary and junior children will also become acquainted with *migrant* people in the United States, and will learn of some of the adventures in Christian service that are being carried on among them.

The children's missionary materials for this current year are planned around these two emphases. The materials for the Sunday school and additional sessions of the church school include the following units:

For Primary Children

Primary Group Graded Lessons, January, 1957. This unit for the Sunday school is entitled "Children of the Philippines Learn About God." The pupils' material will be found in *The Primary Class,*[1] and the teachers' helps in *Child Guidance in Christian Living.*[1]

Primary Closely Graded Courses.[1] The missionary units in these lesson materials occur in the winter quarter for all three grades. The units are:

Course I, Part 2, "Homes for All," eight sessions.

Course II, Part 2, "Many People in Our Country," eight sessions.

Course III, Part 2, "Children Go to Church Around the World," seven sessions.

Material on the current missionary emphases may be used, when appropriate, with the study of these units.

IN ADDITIONAL SESSIONS

Each year the program of The Methodist Church for primary and junior children includes at least ten additional sessions for missionary education.

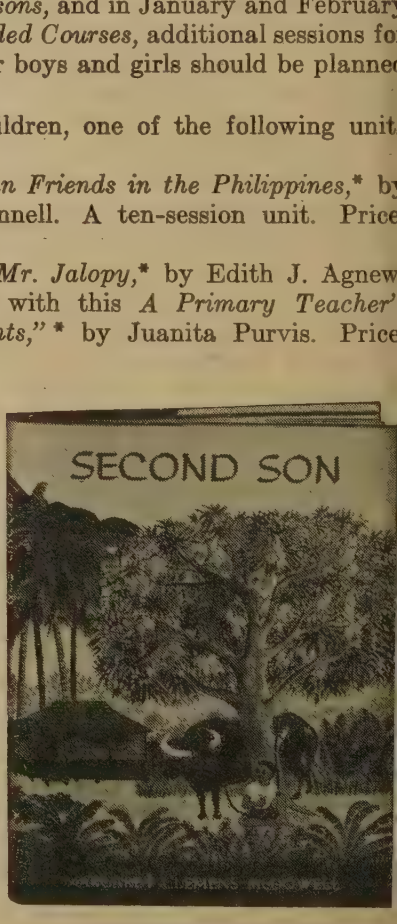
Since missionary units occur in January in the *Group Graded Lessons,* and in January and February in the *Closely Graded Courses,* additional sessions for primary and junior boys and girls should be planned for these months.

For *primary* children, one of the following units may be used:

*Finding Christian Friends in the Philippines,** by Lois Eddy McDonnell. A ten-session unit. Price 50 cents.

Or, *Sandy and Mr. Jalopy,** by Edith J. Agnew. Price, $1.25. Use with this *A Primary Teacher's Guide on "Migrants,"* * by Juanita Purvis. Price 50 cents.

For Junior Children



Junior Group Graded Courses, January, 1957.[1] This unit for the Sunday school will be concerned with "The Christian Church in the Philippines." The pupils' material will appear in the *Junior Quarterly,*[1] and the teachers' helps in *Child Guidance in Christian Living.*[1]

Junior Closely Graded Courses.[1] The missionary units in these lesson materials occur in the winter quarter for all three grades. The units are:

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio; or Distributing Offices.

[1] Order from The Methodist Publishing House serving your territory

Course IV, Part 2, "The Bible Around the World," sessions.

Course V, Part 2, "A Fair Chance for All," six sions.

Course VI, Part 2, "The Church Around the orld," seven sessions.

Materials on the current missionary emphases, en pertinent, may also be used with the study of ese units.

IN ADDITIONAL SESSIONS

For *junior* boys and girls meeting in additional ses-ns one of the following units may be studied:

*Methodists in Southeast Asia,** by Ida Binger Hub-rd. Price, 50 cents.

Or, *Blueberry Acres,** by Alice Geer Kelsey. Price, 25. Use with this, *A Junior Teacher's Guide on Migrants,"* * by Margaret S. Ward. Price, 50 cents.

Additional Sessions for Juniors. Two missionary its will appear in this section of *Child Guidance in ristian Living,*[1] for juniors who meet once each ek throughout the year. These units are:

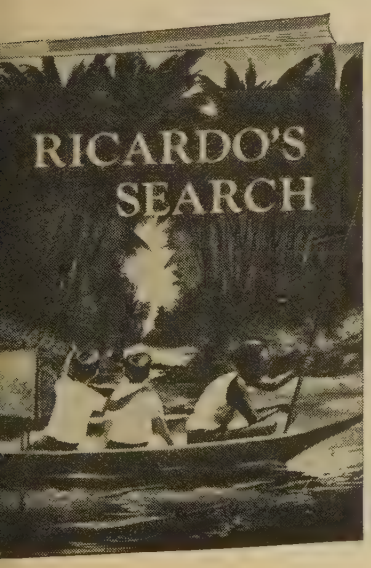
'Christian Leaders in Southeast Asia," January, 57.

'Across the Fruited Plains," May, 1957. (*Mi-ints.*)

RESOURCE MATERIALS

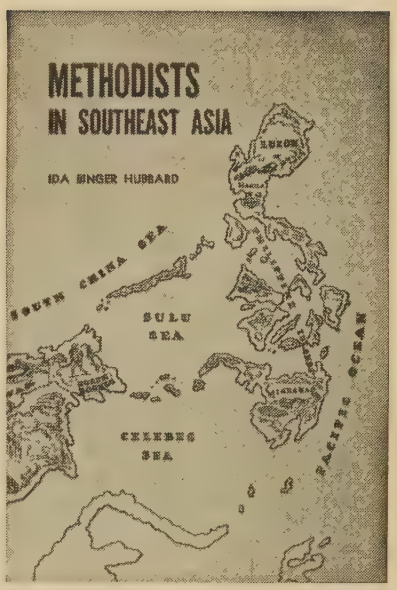
Other materials on the missionary emphases for 56-57 include rich and varied resources. Picture s and folders, filmstrips, movies, and maps have en prepared for the current missionary study, and ll be listed in the October issue of THE METHODIST OMAN. For information in regard to other materials at are available, leaders should consult the free flet, *Missionary Materials for Use With Children, 56-57.**

A MISSIONARY FROM THE PHILIPPINES



THE only foreign missionary from The Methodist Church in the Philippines is Miss Filomena Natividad, who is serving in Okinawa. She describes some of the Christian work in which she is now engaged:

"My work with children," she says, "includes the Sunday schools, kindergartens, day school, and nurseries. There are sixty-six Sunday schools including extension classes. We have thirteen kindergartens and two nurseries. Some other places are trying to start this coming year.



"All of the Sunday schools and kindergartens as well as the nurseries are very well attended. It is therefore a problem to make them all comfortable during the session. Some of them stand with their baby sisters or brothers tied to their backs, shaking them once in a while to keep them quiet as they listen to their teachers sing, pray, and tell a story. Perhaps these children cannot go to the Sunday school if they do not carry the babies with them. This shows how interested the children are.

"I do not directly teach any class. I go to various churches every Sunday. The pastors ask me to tell the Bible story as I visit them. For visual aids I am using flannel-graphs, pictures for teaching, and the story-telling picture sets called 'Kamishibai,' from Japan. You should see the children's faces as they listen to the story and look closely at the pictures.

"One morning the story of the Feeding of the Five Thousand was told to a group of 120 kindergarten children. The theme for the session was 'Sharing.' The next Monday morning one of the children visited the teacher with a radiant face carrying a bundle of fresh green leafy vegetables. After greeting the teacher in the usual courteous way, the child said, 'Teacher, here are some leafy vegetables for you to cook for our visitors today.' No doubt it was an expression of what was learned from the boy who shared in the previous lesson.

"The Sunday schools and kindergartens are needing improvement in carrying on more effective teaching. The churches here do not have children's departments or separate rooms in which children may meet. The children meet earlier than the older groups. They have to hurry home to give room for the next group meeting for worship.

"Teaching aids are needed. Teaching is done mostly by word of mouth, due to the lack of audio-visual aids. These needs are all a great concern.

"We are planning to have daily vacation church school this coming summer.

"We send special greetings from Okinawa."

(*Slightly adapted*) (*To be continued in the October issue.*)

BOOKS RECEIVED

THE METHODIST WOMAN does not have space for book reviews, but we do feel duty bound at least to acknowledge the books received.

JEZEBEL, *Dorothy Clarke Wilson*, McGraw-Hill, New York. $3.95.

LUTHER, *Rudolf Thiel*, Muhlenburg Press, Philadelphia. $5.00.

ETHICS OF DECISION, *George W. Forell*, Muhlenburg Press, Philadelphia. $2.50.

HIGH IS THE WALL, *Ruth Muirhead Berry*, Muhlenburg Press, Philadelphia. $3.50.

HOW TO PLAN INFORMAL WORSHIP, *Winnifred Wygal*, Association Press, New York. $1.00.

WHAT'S IT ALL ABOUT? An interpretation of Life, *Robert E. Goodrich, Jr.*, Fleming H. Revell Company, Westwood, New Jersey. $2.50.

BENEATH THE SOUTHERN CROSS, *Charlotte Crogman Wright*, Exposition Press, New York. $3.50.

THE BRIDGES OF GOD,* *Donald McGavran*, Friendship Press, New York. Cloth $2.50; paper $1.50.

ANSWERED PRAYER ON THE MISSION FIELD, *Basil Miller*, Zondervan Publishing House, Grand Rapids, Michigan. $2.00.

NEVER A DULL MOMENT, *Eugenia Price*, Zondervan Publishing House, Grand Rapids, Michigan. $2.00.

THE DIVINE ECONOMY, *A. C. Conrad*, William B. Eerdmans Publishing Company, Grand Rapids, Michigan. $2.50.

CHRISTIAN GIVING, *V. S. Azariah*, Association Press, New York. $1.25.

STEWARDSHIP AND THE TITHE,* *Costen J. Harrell*, Abingdon Press, Nashville, Tennessee. Single copy 50 cents; 6 or more 40 cents each.

THE CROSS AND THE EAGLE, *Julius Berstl*, Muhlenburg Press, Philadelphia. $3.50.

SPIRITUAL LIFE IN THE NEW TESTAMENT, *G. Ernest Thomas*, Fleming H. Revell Company, Westwood, New Jersey. $2.00.

BISHOP CANNON'S OWN STORY, *James Cannon, Jr.*, Duke University Press, Durham, N. C. $3.50.

THE FAITH THAT BUILT AMERICA, *Lee Vrooman*, Arrowhead Books, Inc., New York. $3.50.

A CHRISTIAN IN POLITICS—LUTHER W. YOUNGDAHL, *Robert Esbjornson*, T. S. Denison and Company, Minneapolis, Minn. $3.50.

SAGEBRUSH SURGEON,* *Florence Crannell Means*, Friendship Press, New York. Cloth $2.75; paper $1.50.

THE HEART OF PETER MARSHALL'S FAITH, Two Inspirational Messages by *Peter Marshall*, Fleming H. Revell Company, Westwood, New Jersey. $1.00.

NO WINGS IN THE MANSE, *Betty Frist*, Fleming H. Revell Company, Westwood, New Jersey. $2.50.

* Available from Literature Headquarters, 7820 Reading Road, Cincinnati 37, Ohio.

LITERATURE AND PUBLICATION

MRS. C. C. LONG, *Circulation Manager and Secretary of Literature*
7820 Reading Road, Cincinnati 37, Ohio

THE METHODIST WOMAN, $1.00 per year. Combination with WORLD OUTLOOK, $2.30. Please send change of address at least four weeks before moving. Enclose label from THE METHODIST WOMAN with old address.

ATTENTION—HOLD THAT LINE

THE regular subscription drive for new combinations to THE METHODIST WOMAN and WORLD OUTLOOK will be held in April of 1957. October will be the month to secure renewals of those subscriptions received last October, and *any renewals that have not come in during the past six months.* Do not fail to work for the renewals in order to *Hold That Line.* Renewals lost in any month diminish our totals, so *please, please* work hard on securing *all* renewals in October. We are counting on you, you, and *you.*

Awards Increase Interest in Literature

The spring meeting of Cincinnati District of the Ohio Conference featured special mention and awards to the Societies which from June 1, 1955, to March 1, 1956, had received as many new members as their charter enrollment in 1940. Two Societies not only reached but exceeded the number. These were Armstrong Chapel at Indian Hi Cincinnati, with twenty chart members and sixty new membe and St. Paul Community Churc which serves Madeira and Kenwo in Cincinnati, with thirty-six cha ter members and forty new me bers.

Each Society received cred cards amounting to ten dollars be applied on the purchase of lite ature from Literature Headqua ters. Groesbeck Church in Cinci nati received a five-dollar cred card for the organization of a ne Wesleyan Service Guild. The cred cards were purchased by the di trict from Literature Headquarte and presented to the Societies. Th plan was initiated by the presider Mrs. Elmer Early, the incomi president, Mrs. W. F. Shaffield, a Mrs. Herbert Hinson. This is excellent method not only to e courage Societies, but also to a quaint them with the availab literature.

IMPORTANT NOTICE

REPORT BOOKS, CONFERENCE AND DISTRICT BLANKS, QUADRENNIAL GOALS POSTER 1956-1960, FOR WESLEYAN SERVICE GUILD AND WOMAN'S SOCIETY OF CHRISTIAN SERVICE

The *Local Record and Report Books* and *Local Treasurer's Remittance Blanks,* along with posters of the Quadrennial Goals 1956-60, were mailed in quantity to the district secretaries of Promotion the first week in August for distribution to the local Societies.

The *Wesleyan Service Guild Record and Report Books for the Local Secretary of Promotion* and the *Record and Report Books for the Local Treasurer of the Wesleyan Service Guild,* along with the Quadrennial Posters 1956-60, were mailed in quantity about July 15 to the conference secretaries of the Wesleyan Service Guild for distribution to the local units of the Wesleyan Service Guild.

The district and conference report blanks for the secretaries of the following lines of work will be distributed through the jurisdiction secretaries and jurisdiction treasurers: **Treasurer; Spiritual Life; Status of Women; Supply Work; Literature and Publications; Vice-President.**

District and conference blanks for the other lines of work are available from the offices of the division secretary of the line of work involved, 150 Fifth Avenue, New York 11, New York, namely: **Missionary Personnel; Wesleyan Service Guild; Christian Social Relations; Missionary Education and Service; Children's Work; Youth Work; Student Work.**

IN MEMORIAM

Miss Carlotta Elizabeth Hoffman, **a sionary to India for twenty-eight rs, was born in Filer City, Michigan, y 9, 1878, and died May 11, 1956, at rk Memorial Home, Grand Rapids, higan. She graduated from Manis- Teachers' Training School, and r attended Folt's Bible Institute in rkimer, New York. In October, 06, she sailed for India where she ved at Phalera in Rajputana and at garh and Roorkee in the United vinces.**

In 1935 Miss Hoffman returned to United States with an eye infection, ich later caused her retirement. She d in Freeport, Long Island, until 50 when she went to the Clark Me- rial Home. Burial was in Oak Grove metery, Manistee, Michigan.

Following a long illness, *Mrs. George Keen,* the first Publication Mana- of the Woman's Division of Chris- n Service, died on July 1 in Cincin- i, Ohio.

Daughter of a minister, Mrs. Keen's erest in missions began at an early e. Later with her pastor-husband, e spent six years at Bennett Acad- y, now Wood Junior College, Mathis- n, Mississippi. Mrs. Keen was in- umental in securing the initial gift m Mr. and Mrs. Irving Wood, whose nerosity has done so much for that titution.

In 1918, Mrs. Keen became Pub- ner for the former Woman's Home ssionary Society of the Methodist iscopal Church and continued in t position until unification. Her sband died in 1931. Until then she ried a dual responsibility, for she ver neglected the obligations of a rsonage wife nor her local church ivities.

Her business acumen and experience de her the logical person to become first Publication Manager for the oman's Division of Christian Service. e retired from that office in 1944. r the past several years Mrs. Keen ed at the College Hill Methodist me for the Aged in Cincinnati, io.

We Are Your Methodist Deaconess Home

(*Continued from page 16*)

We bring them that extra measure of cheer which the nurses cannot provide—
The comfort of sunshine bags which bring a sparkle to dark eyes.
We walk the corridors and wards with a message of Christian Hope!
Each month we fellowship with over 750 different patients in the Philadelphia General Hospital and other institutions.

CHORUS: Jesus said,
DUET: "Lovest thou me? Feed my sheep—
"Lovest thou me? Feed my sheep—
"Lovest thou me? Feed my lambs."

CHORUS: We are your Deaconess Home.
We are the house which the Staff calls "Home,"
We are the centers
We are the moving populations
We are each hungry soul.
We are *your* hands—outstretched —uplifted—praying—
We are *you!*
Each of you who longs for a better world
Who dreams of world peace,
Each of you—local woman, officer, board member, minister.
We are all of you—
All of you whose joy is contagious,
Whose tithe creates a camp,
Whose warm compassion cares for little ones and lonely ones
And for the dreams of the tomorrows.
"O God and Father of us all,
We follow in Thy way;
We hear Thy clear and urgent call;
We yield ourselves today.
Whene'er we hear men's troubled pleas
May we of service be;
And as we serve the least of these
We do it unto Thee." [2]
We are your Deaconess Home.
We are your hands reaching out to satisfy the hungers of peoples

That the Kingdom of God May Be Realized.

[2] Conference Hymn by William W. Reid, Jr., 1955. National Conference on The Churches and Social Welfare.

New Annuity Rates

In accordance with the action of the Ninth Conference on Annuities, the Woman's Division of Christian Service adopted the new annuity rates which became effective on July 1, 1956.

Clip this coupon. Mail it today!

ea urer, Woman's Division of Christian Service
Dept. MW 9) 150 Fifth Avenue, New York 11, N. Y.

Please send me the free leaflet, *Annuity Dollars Make a Differ- ce,* which lists the new rates.

Name .....

Address .....

City ..... **Zone** ..... **State** .....

ate and year of birth .....

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BO

Marguerite H

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1955-56	Total Pledged 1955-56	Youth	Children	Total Appropri 1955-
Central:							
Central Alabama	$ 1,202.59	$ 62.42	$ 1,265.01	$ 1,600.00	$ 4.60	$ 16.71	$ 1,2
Central West	1,487.20	186.80	1,674.00	1,540.00	63.46	27.88	1,2
Delaware	10,059.82	867.10	10,926.92	9,900.00	500.00	96.25	11,5
East Tennessee	1,000.00	148.00	1,148.00	1,000.00	.....	22.46	1,1
Florida	1,300.00	158.00	1,458.00	1,200.00	14.00	23.50	1,4
Georgia	1,778.96	178.65	1,957.61	3,000.00	2.75	21.20	1,9
Lexington	10,110.01	1,310.08	11,420.09	9,700.00	.....	74.15	11,4
Louisiana	2,676.69	330.85	3,007.54	3,900.00	33.00	22.00	3,0
Mississippi	2,291.30	308.50	2,599.80	3,400.00	.....	23.00	2,6
North Carolina	2,151.00	149.00	2,300.00	2,300.00	89.48	81.20	2,4
South Carolina	4,905.75	94.25	5,000.00	4,200.00	57.00	27.50	5,0
Southwest	991.73	10.00	1,001.73	1,135.00	27.50	80.75	1,0
Tennessee	2,124.00	285.00	2,409.00	3,000.00	.....	50.32	2,4
Texas	3,342.40	350.00	3,692.40	3,350.00	240.32	51.50	3,9
Upper Mississippi	542.15	.....	542.15	1,618.00	81.94	11.50	6
Washington	5,647.68	2,219.08	7,866.76	8,000.00	469.73	189.68	8,5
West Texas	1,591.00	300.00	1,891.00	1,800.00	10.00	81.00	1,9
Central Jurisdiction	67.39	.....	67.39	.....	.....	.....	
Total	53,269.67	6,957.73	60,227.40	60,643.00	1,593.78	850.60	62,6
North Central:							
Detroit	150,442.00	6,975.45	157,417.45	147,700.00	5,940.28	762.29	164,1
Illinois	179,091.41	10,382.42	189,473.83	178,000.00	9,576.18	1,267.42	200,3
Indiana	107,869.28	10,966.48	118,835.76	123,500.00	4,635.50	2,058.99	125,5
Iowa-Des Moines	133,297.17	10,185.77	143,482.94	123,000.00	9,534.39	1,035.55	154,0
Michigan	106,561.87	5,511.45	112,073.32	100,000.00	3,768.35	1,106.39	116,9
Minnesota	97,333.97	6,998.56	104,332.53	92,500.00	3,081.00	831.50	108,2
North Dakota	27,414.61	1,518.00	28,932.61	25,000.00	995.50	387.29	30,3
North Indiana	144,020.00	8,593.04	152,613.04	148,120.00	9,353.50	2,128.56	164,0
North Iowa	163,389.67	6,891.99	170,281.66	158,000.00	9,367.20	1,326.02	180,9
North-East Ohio	228,905.76	13,254.49	242,160.25	238,000.00	8,559.76	2,692.33	253,4
Northwest Indiana	75,116.30	3,715.35	78,831.65	78,000.00	3,575.00	668.04	83,0
Ohio	315,908.58	16,863.20	332,771.78	312,000.00	15,563.40	3,883.42	352,2
Rock River	204,365.02	13,084.51	217,449.53	209,400.00	5,923.00	1,660.36	225,0
South Dakota	32,140.12	2,302.30	34,442.42	35,000.00	1,335.47	75.52	35,8
Southern Illinois	53,521.10	8,122.88	61,643.98	62,900.00	2,504.26	702.20	64,8
West Wisconsin	37,882.73	1,587.22	39,469.95	39,000.00	1,798.16	78.84	41,3
Wisconsin	60,317.41	3,086.96	63,404.37	59,800.00	2,526.68	578.96	66,5
North Central Jurisdiction	487.09	.....	487.09	.....	.....	.....	4
Total	2,118,064.09	130,040.07	2,248,104.16	2,129,920.00	98,037.63	21,243.68	2,367,8
Northeastern:							
Baltimore	145,214.41	5,493.61	150,708.02	127,000.00	6,164.54	688.32	157,5
Central New York	54,273.22	1,294.35	55,567.57	54,000.00	2,512.50	598.43	58,6
Central Pennsylvania	60,341.36	1,265.00	61,606.36	55,000.00	2,432.91	545.58	64,5
Erie	82,948.06	1,612.74	84,560.80	84,000.00	5,359.61	1,031.80	90,9
Genesee	72,671.07	2,800.00	75,471.07	72,000.00	1,971.00	160.74	77,6
Maine	10,654.48	99.00	10,753.48	10,000.00	364.71	37.05	11,1
New England	37,863.10	907.00	38,770.10	38,500.00	2,104.00	170.90	41,0
New England Southern	26,657.36	30.00	26,687.36	24,800.00	907.94	60.35	27,6
New Hampshire	8,151.49	542.00	8,693.49	8,000.00	206.44	60.38	8,9
New Jersey	61,196.72	1,934.64	63,131.36	56,000.00	2,400.61	636.85	66,1
New York	40,985.12	4,179.38	45,164.50	43,000.00	1,025.74	110.00	46,3
New York East	65,131.28	4,054.90	69,186.18	58,525.00	1,293.51	220.04	70,6
Newark	74,233.06	3,637.19	77,870.25	74,300.00	545.22	250.99	78,6
Northern New York	31,509.99	994.79	32,504.78	31,250.00	893.70	154.47	33,5
Peninsula	53,273.67	245.46	53,519.13	46,500.00	1,662.75	266.30	55,4
Philadelphia	98,329.37	6,287.84	104,617.21	100,000.00	4,613.19	1,296.00	110,5
Pittsburgh	125,860.14	3,307.57	129,167.71	100,000.00	2,726.76	1,774.04	133,6
Puerto Rico Provisional	55.00	100.00	155.00	50.00	.....	.....	1
Troy	59,988.26	1,951.67	61,939.93	58,800.00	1,306.42	150.57	63,3
West Virginia	134,125.95	12,124.98	146,250.93	126,000.00	6,271.25	1,023.31	153,5
Wyoming	60,632.85	1,788.11	62,420.96	55,000.00	5,677.50	475.51	68,5
Northeastern Jurisdiction	654.73	.....	654.73	.....	.....	.....	6
Total	1,304,750.69	54,650.23	1,359,400.92	1,222,725.00	50,440.30	9,711.63	1,419,5
South Central:							
Central Kansas	153,823.42	16,176.58	170,000.00	170,000.00	6,922.29	1,154.74	178,0
Central Texas	83,984.68	17,698.14	101,682.82	88,000.00	3,423.11	326.80	105,4
Indian Mission	1,384.45	.....	1,384.45	1,091.00	175.92	28.54	1,5
Kansas	90,793.42	9,628.30	100,421.72	100,000.00	3,224.00	690.81	104,3
Little Rock	61,628.36	11,159.85	72,788.21	75,000.00	2,320.98	165.81	75,2

AR JUNE 1, 1955—MAY 31, 1956

ISSIONS—THE METHODIST CHURCH

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DIVISION OF TOTAL RECEIPTS

l on riations 4-55	Appropriations		Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	General Transient	Total Receipts
	General	Conference Work							
,054.31	$ 1,286.32		$ 58.15	$ 82.50		$ 5.00			$ 1,431.97
,740.16	1,765.34		205.75	184.25		4.37			2,159.71
,782.90	8,723.17	$ 2,800.00	314.81	947.71		21.00			12,816.69
,180.56	1,170.46		56.85	193.30		2.60			1,423.21
,095.00	1,495.50		83.00	95.00		4.00			1,677.50
,336.27	1,981.56		89.05	277.51		5.75			2,353.87
,716.95	11,494.24		477.81	1,497.03	$ 900.00	14.50			14,383.58
,731.12	3,062.54		161.56	296.25		6.00			3,526.35
,371.16	2,622.80		226.87	228.75		5.00			3,083.42
,080.00	2,470.68		239.10	163.00		7.00			2,879.78
,250.19	5,084.50		431.04	138.00		11.25			5,664.79
,088.95	1,059.98		44.91	85.00		1.50			1,191.39
,296.00	2,459.32		35.00	216.00		4.00			2,714.32
,765.67	3,984.22		111.30	176.50		10.00			4,282.02
,040.34	635.59		35.50	9.54		19.00			699.63
,038.23	8,526.17		537.10	642.28	825.46	18.00			10,549.01
,078.75	1,982.00		203.00	241.81	100.00	5.00			2,531.81
.....	67.39		.....	16.78	.....	.....	.....	.....	84.17
,646.56	59,871.78	2,800.00	3,310.80	5,491.21	1,825.46	153.97	.....	.....	73,453.22
,575.87	160,070.02	4,050.00	6,406.67	15,165.71	4,665.87	100.00	.....	.....	190,458.27
,405.68	176,717.43	23,600.00	7,996.85	33,731.48	1,820.75	104.32	.....	.....	243,970.83
,641.77	122,530.25	3,000.00	6,300.96	15,440.84	1,239.62	69.93	.....	.....	148,581.60
,285.89	145,632.88	8,420.00	7,254.34	11,928.17	18,774.88	105.73	.....	$ 150.00	192,266.00
,656.81	110,348.06	6,600.00	5,127.21	13,831.30	18,452.96	74.28	.....	.....	154,433.81
,971.74	106,873.03	1,372.00	5,494.22	14,010.26	1,638.81	74.35	.....	.....	129,462.67
,044.42	30,315.40	.....	1,320.59	3,866.73	.....	12.45	.....	.....	35,515.17
,837.44	164,095.10	.....	6,536.90	12,445.89	1,205.74	71.75	.....	.....	184,355.38
,539.87	175,935.88	5,039.00	7,937.81	15,561.85	2,571.07	98.80	.....	.....	207,144.41
,617.25	243,012.34	10,400.00	10,329.66	19,417.14	2,768.59	128.62	.....	.....	286,056.35
,316.25	83,074.69	.....	4,034.85	7,583.04	356.25	51.66	.....	.....	95,100.49
,326.73	352,218.60	.....	16,092.38	38,362.44	947.01	176.60	.....	.....	407,797.03
,904.61	215,682.89	9,350.00	5,828.17	12,109.00	4,742.65	86.58	.....	.....	247,799.29
,119.23	35,853.41	.....	2,478.44	5,053.75	.....	25.00	.....	.....	43,410.60
,167.51	61,850.44	3,000.00	4,635.42	10,284.23	1,480.12	38.00	.....	.....	81,288.21
,964.02	41,346.95	.....	2,258.52	5,135.57	534.93	31.70	.....	.....	49,307.67
,635.96	66,510.01	.....	3,120.21	4,431.10	152.40	41.62	.....	.....	74,255.34
.....	487.09	.....	.....	.....	694.00	.....	.....	.....	1,181.09
,011.05	2,292,554.47	74,831.00	103,153.20	238,358.50	62,045.65	1,291.39	.....	150.00	2,772,384.21
,224.66	140,860.88	16,700.00	8,318.26	12,846.21	3,815.10	85.35	.....	.....	182,625.80
,256.07	58,678.50	.....	2,900.63	3,240.65	436.79	45.00	.....	.....	65,301.57
,533.02	53,744.85	10,840.00	3,956.67	4,824.03	56.00	52.00	.....	.....	73,473.55
,348.23	83,952.21	7,000.00	5,817.93	7,057.64	3,147.85	46.37	.....	.....	107,022.00
,736.58	74,502.81	3,100.00	3,123.28	7,825.50	2,197.75	48.15	.....	.....	90,797.49
,646.73	11,155.24	.....	845.94	771.74	.....	17.10	.....	.....	12,790.02
,034.52	28,345.00	12,700.00	1,692.04	6,884.33	2,890.72	38.54	.....	.....	52,550.63
,810.20	24,155.65	3,500.00	1,262.79	1,034.08	.....	19.04	.....	.....	29,971.56
,330.05	8,960.31	.....	530.08	410.55	10.00	8.21	.....	.....	9,919.15
,998.36	60,183.82	5,985.00	3,425.28	5,261.31	20.00	44.71	.....	.....	74,920.12
,976.58	46,300.24	.....	1,805.90	2,777.07	2,301.00	29.59	.....	.....	53,213.80
,343.89	66,149.73	4,550.00	2,780.66	4,681.28	197.97	42.01	.....	.....	78,401.65
,418.24	75,066.46	3,600.00	3,347.63	6,671.15	2,698.54	46.00	.....	.....	91,429.78
,250.71	33,552.95	.....	2,181.15	1,980.44	117.70	26.86	.....	.....	37,859.10
,818.94	45,508.18	9,940.00	3,164.91	3,596.17	1,094.98	.....	.....	.....	63,304.24
,360.68	91,826.40	18,700.00	5,469.14	13,185.61	849.01	60.17	.....	.....	130,090.33
,230.91	114,768.51	18,900.00	7,286.42	11,893.16	642.05	65.40	$ 308.44	.....	153,863.98
208.45	155.00	.....	116.01	.....	.....	.....	.....	.....	271.01
,948.57	63,396.92	.....	2,864.93	3,312.86	92.55	49.10	.....	.....	69,716.36
,580.68	144,845.49	8,700.00	12,113.18	17,731.42	7,672.50	93.00	.....	.....	191,155.59
,342.33	61,373.97	7,200.00	2,963.74	5,408.90	.....	132.26	.....	.....	77,078.87
.....	654.73	.....	.....	.....	181.45	.....	.....	.....	836.18
,398.40	1,288,137.85	131,415.00	75,966.57	121,394.10	28,421.96	948.86	308.44	.....	1,646,592.78
,150.63	177,452.03	625.00	8,398.83	18,472.31	1,892.14	86.68	.....	.....	206,926.99
,294.36	105,432.73	.....	7,129.04	10,000.79	3,501.71	36.34	.....	.....	126,100.61
,379.36	1,588.91	.....	155.83	335.23	.....	.....	.....	.....	2,079.97
,262.16	101,836.53	2,500.00	4,485.22	10,768.88	1,785.60	64.72	.....	.....	121,440.95
,653.03	75,275.00	.....	3,967.23	6,384.79	268.40	31.57	.....	.....	85,926.99

FINANCIAL CONFERENCE REPORT FO

WOMAN'S DIVISION OF CHRISTIAN SERVICE—BOA

Marguerite Ha

Jurisdiction	CONFERENCE INCOME ON APPROPRIATIONS BY DEPARTMENTS						
	Adult	W.S.G.	Paid on Pledge 1955-56	Total Pledged 1955-56	Youth	Children	Total Appropri 1955-
South Central (Continued):							
Louisiana	$ 95,638.92	$ 14,034.15	$ 109,673.07	$ 94,798.00	$ 3,974.47	$ 501.32	$ 114,1
Missouri	43,915.30	3,512.63	47,427.93	40,000.00	1,676.39	410.36	49,5
Nebraska	153,439.95	9,034.94	162,474.89	158,130.00	4,307.71	671.57	167,4
New Mexico	21,370.82	5,719.18	27,090.00	27,000.00	1,443.25	281.06	28,8
North Arkansas	43,017.97	12,617.45	55,635.42	57,200.00	1,441.49	123.09	57,2
North Texas	91,930.01	15,698.56	107,628.57	101,000.00	4,069.23	330.24	112,0
Northwest Texas	72,131.27	12,120.84	84,252.11	76,000.00	3,710.85	378.18	88,3
Oklahoma	140,748.17	22,678.10	163,426.27	163,397.96	6,872.32	482.12	170,7
Rio Grande	3,541.02	100.03	3,641.05	1,200.00	183.15	28.22	3,8
St. Louis	73,973.57	11,260.91	85,234.48	78,000.00	1,134.67	608.38	86,9
Southwest Missouri	81,670.13	11,973.47	93,643.60	85,800.00	2,490.54	678.38	96,8
Southwest Texas	108,231.28	17,486.10	125,717.38	107,000.00	6,301.92	569.85	132,5
Texas	151,493.66	19,902.02	171,395.68	151,250.00	3,735.27	947.67	176,0
South Central Jurisdiction	1,088.00		1,088.00				1,0
Total	1,473,804.40	210,801.25	1,684,605.65	1,574,866.96	57,407.56	8,377.14	1,750,8
Southeastern:							
Alabama	87,460.48	11,877.54	99,338.02	84,000.00	1,186.46	461.61	100,9
Cuba Mission	280.00		280.00	95.00	123.50		4
Florida	156,534.19	18,479.08	175,013.27	132,000.00	9,940.50	702.23	185,6
Holston	112,835.31	22,131.12	134,966.43	120,000.00	9,068.54	809.98	144,8
Kentucky	54,885.23	11,093.08	65,978.31	65,000.00	2,321.14	584.91	68,8
Louisville	54,670.75	7,329.25	62,000.00	57,000.00	3,024.05	561.03	65,5
Memphis	76,255.15	14,172.23	90,427.38	78,500.00	3,636.04	462.71	94,5
Mississippi	55,891.41	15,358.08	71,249.49	68,500.00	1,765.58	161.62	73,1
North Alabama	86,569.97	18,215.68	104,785.65	95,000.00	6,591.56	513.21	111,8
North Carolina	124,708.54	15,705.47	140,414.01	122,375.00	5,078.90	1,724.44	147,2
North Georgia	128,443.97	33,927.03	162,371.00	145,000.00	7,159.80	781.06	170,3
North Mississippi	50,905.64	8,181.53	59,087.17	55,000.00	4,485.02	170.50	63,7
South Carolina	148,422.76	18,463.47	166,886.23	140,000.00	7,399.70	859.89	175,1
South Georgia	137,539.93	16,883.67	154,423.60	120,000.00	4,507.76	805.77	159,7
Tennessee	80,770.17	19,229.83	100,000.00	90,000.00	3,954.24	486.55	104,4
Virginia	202,034.07	21,965.68	223,999.75	180,000.00	10,081.71	1,228.44	235,3
Western North Carolina	148,142.59	23,010.25	171,152.84	140,000.00	8,912.73	1,081.71	181,1
Southeastern Jurisdiction							
Total	1,706,350.16	276,022.99	1,982,373.15	1,692,470.00	89,237.23	11,395.66	2,083,0
Western:							
Alaska Mission	1,553.20	50.00	1,603.20	1,550.00	43.58	13.15	1,6
California-Nevada	114,347.92	8,257.69	122,605.61	95,000.00	4,029.05	140.51	126,7
Colorado	51,682.18	5,480.70	57,162.88	49,000.00	1,238.34	482.09	58,8
Hawaii Mission	2,083.53	100.00	2,183.53	1,600.00			2,1
Idaho	17,416.58	987.26	18,403.84	15,000.00	842.34	26.58	19,2
Latin American Provisional	653.95		653.95	300.00	6.50	2.00	6
Montana	19,368.26	1,656.89	21,025.15	18,000.00	2,326.10	188.90	23,5
Oregon	47,427.22	5,299.80	52,727.02	54,000.00	3,889.73	229.49	56,8
Pacific Japanese Provisional	474.26	117.03	591.29	200.00	59.10		6
Pacific Northwest	67,606.37	7,075.71	74,682.08	65,500.00	2,205.58	145.56	77,0
Southern California-Arizona	241,244.93	19,850.23	261,095.16	245,000.00	8,393.89	974.57	270,4
Wyoming State	9,562.92	680.54	10,243.46	8,500.00	366.90	161.00	10,7
Western Jurisdiction							
Total	573,421.32	49,555.85	622,977.17	553,650.00	23,401.11	2,363.85	648,7
Total from Conferences	7,229,660.33	728,028.12	7,957,688.45	7,234,274.96	320,117.61	53,942.56	8,331,7
Other Income for Appropriations:							
Deaconess Pension Fund							
Enrolled Home Missionary Pension Fund							69,6
Interest Income Allocated from Endowments and Restricted Funds							1,0
Miscellaneous and Gifts for Appropriations							8,6
							23,3
							102,6
Grand Total	$7,229,660.33	$728,028.12	$7,957,688.45	$7,234,274.96	$320,117.61	$53,942.56	$8,434,4

EAR JUNE 1, 1955—MAY 31, 1956

MISSIONS—THE METHODIST CHURCH

urer

DIVISION OF TOTAL RECEIPTS

al on priations 54-55	Appropriations: General	Appropriations: Conference Work	Week of Prayer (Including W.S.G.)	Cash for Supply Work	Supplementary Gifts	Cultivation ¼ of 1c Per Member	Bequests	General Transient	Total Receipts
0,997.55	$ 114,148.86		$ 8,262.52	$ 16,530.21	$ 348.30	$ 38.48			$ 139,328.37
5,226.54	49,514.68		3,384.51	6,280.64	301.00	31.28			59,512.11
1,477.90	157,454.17	$ 10,000.00	5,885.09	15,814.67	28.00	79.07			189,261.00
2,720.57	28,814.31		3,018.59	8,251.36	725.00	18.90			40,828.16
7,200.00	56,800.00	400.00	4,835.89	10,011.22	1,000.00	37.56			73,084.67
4,805.78	112,028.04		10,007.20	8,937.87	334.00	45.09			131,352.20
5,990.82	88,341.14		8,755.97	10,785.45	1,441.76	33.90			109,358.22
5,565.19	170,780.71		11,011.14	24,615.62	4,204.01	80.93			210,692.41
1,691.88	3,852.42		604.92	1,117.03		4.91			5,579.28
1,098.85	86,977.53		5,023.79	12,967.61	4,117.50	35.28			109,121.71
3,257.00	96,812.52		5,692.36	12,012.23	2,949.36	39.89			117,506.36
1,716.27	132,589.15		9,661.59	21,775.51	18.00	48.21			164,092.46
1,680.80	176,078.62		10,783.34	20,698.95	10,045.00	64.81			217,670.72
.....	1,088.00				790.76				1,878.76
4,168.69	1,736,865.35	13,525.00	111,063.06	215,760.37	33,750.54	777.62			2,111,741.94
2,881.25	100,986.09		12,628.03	11,131.80	1,264.95	45.00			126,055.87
183.31	403.50		305.88	92.50					801.88
7,424.51	185,656.00		13,855.81	36,162.42	8,433.25	150.00			244,257.48
1,156.18	144,844.95		17,051.11	16,738.24	17,918.88	75.00			196,628.18
7,433.15	68,884.36		6,853.52	6,444.53	1,447.02	31.99			83,661.42
0,015.89	65,585.08		7,104.54	6,370.35	4,150.00	30.15			83,240.12
7,821.82	94,526.13		12,224.72	11,375.18	1,897.23	46.00			120,069.26
3,150.89	73,176.69		8,616.24	3,523.72	275.00	34.76			85,626.41
8,734.78	108,890.42	3,000.00	9,356.62	17,996.55	5,564.50				144,808.09
2,751.73	147,217.35		14,066.47	16,814.80	7,961.53		$ 200.00		186,260.15
7,867.81	170,311.86		11,804.22	19,077.71	4,863.94	70.00			206,127.73
7,013.78	63,742.69		6,808.37	5,612.21	2,717.10	29.00			78,909.37
4,890.51	175,145.82		11,948.06	16,122.66	4,305.00	86.92			207,608.46
8,029.42	159,737.13		11,598.69	13,621.19	1,315.00	55.92			186,327.93
6,201.80	90,314.79	14,126.00	6,594.50	7,592.05	1,500.00	39.71			120,167.05
3,865.29	232,309.90	3,000.00	23,658.35	32,377.29	62,304.61	125.00			353,775.15
0,849.22	181,147.28		14,427.62	29,255.47	14,649.34	112.85	100.00		239,692.56
.....	.....	.....	.....	.....	294.11	.....	.....	.....	294.11
0,271.34	2,062,880.04	20,126.00	188,902.75	250,308.67	140,861.46	932.30	300.00		2,664,311.22
1,673.55	1,659.93		413.78	465.00	156.22	1.00			2,695.93
1,519.16	124,775.17	2,000.00	6,270.46	16,853.34	2,295.35	67.12			152,261.44
4,570.54	56,683.31	2,200.00	3,880.58	7,319.62	1,344.32	44.45			71,472.28
2,200.87	2,183.53		255.92	371.38	12.36	1.60			2,824.79
7,839.32	19,272.76		799.99	3,038.35	60.00	12.34			23,183.44
421.32	662.45		26.55						689.00
1,427.30	21,704.15	1,836.00	1,268.59	2,955.44		15.82			27,780.00
5,468.57	54,346.24	2,500.00	2,698.16	4,650.98	1,094.22	31.74			65,321.34
417.68	650.39		153.60	65.00	63.55	3.22			935.76
0,654.09	76,133.22	900.00	5,335.18	8,911.57	409.27	50.29			91,739.53
1,229.68	265,063.62	5,400.00	11,572.29	36,237.26	7,646.42	110.13	3,680.00		329,709.72
8,784.59	10,771.36		399.35	1,627.08		6.72			12,804.51
.....	.....	.....	.....	86.00	100.00	.....	.....	.....	186.00
6,206.67	633,906.13	14,836.00	33,074.45	82,581.02	13,181.71	344.43	3,680.00		781,603.74
6,702.71	8,074,215.62	257,533.00	515,470.83	913,893.87	280,086.78	4,448.57	4,288.44	150.00	10,050,087.11
8,488.06	69,603.29								69,603.29
1,258.70	1,064.76								1,064.76
0,957.27	8,613.42								8,613.42
7,898.27	23,390.86								23,390.86
8,602.30	102,672.33								
5,305.01	$8,176,887.95	$257,533.00	$515,470.83	$913,893.87	$280,086.78	$4,448.57	$4,288.44	$150.00	$10,152,759.44

APPROVED STUDY

September and October, 1956

Theme: Southeast Asia

The Church in Southeast Asia. By Winburn T. Thomas and Rajah B. Manikam. $1.25.

East From Burma. By Constance M. Hallock. $1.25.

Adult Guide on "Southeast Asia." By Doris Dennison. 50 cents.

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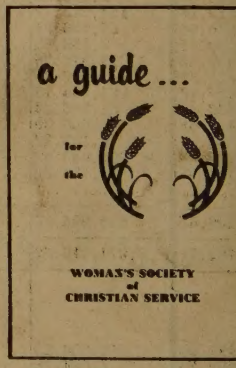

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